

The **CHRISTIAN CENTURY**



A Journal of Religion

—

Preaching and the New Age

By Samuel McComb

An Amateur Church

By John R. Scotford

Abraham Lincoln

By Thomas Curtis Clark

—

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FEB 11 1922

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

TRURO L. M.

JOHN A. SYMONDS, 1850

CHARLES BURNLEY, 1769

1. These things shall be,— a loft - ier race Than e'er the
2. They shall be gen - tie, brave and strong To spill no
3. Na - tion with na - tion, land with land, Un - armed shall
4. New arts shall bloom of loft - ier mould, And might - ier

world hath known shall rise With flame of free - dom in their
drop of blood, but dare All that may plant man's lord - ship
live as com - rades free; In ev - 'ry heart and brain shall
mu - sic thrill the skies, And ev - 'ry life shall be a

souls, And light of knowl - edge in their eyes;
firm On earth, and fire, and sea, and air.
throb The pulse of one fra - ter - ni - ty.
song, When all the earth is par - a - dise. A - men.

HYMNS OF THE UNITED CHURCH

is the most inspiring and beautiful hymnal in the American church. All the best loved hymns of Christian faith are included and, in addition, the book is distinguished by three outstanding features:

Hymns of Social Service,

Hymns of Christian Unity,

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

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Charles Clayton Morrison and Herbert L. Willett, Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

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EDITORIAL

A New Prime Minister: Mr. Lloyd George

MORE than once we have spoken rather sharply of the British prime minister; but it was understood, of course, that we spoke of him only as a political leader. For Mr. Lloyd George personally we have the greatest admiration, alike for his genius and his character—as any one must have who knows his career from the time when he was “a little brother of the poor” in Wales, all through his heroic fight for the disinherited in England. Indeed, it was just for that reason, because his attitude during the national election of 1918 and at the peace conference—as well as his horrible black and tan policy in Ireland later—seemed so out of character, that we were filled with sorrow and dismay. Yet it has been an ineradicable conviction with The Christian Century that Mr. Lloyd George’s extreme and almost irresponsible opportunism was only temporary, an adjustment to the post-war mood. Our expectation has never relaxed that when public opinion returned to some sort of sanity he would again appear in the role of a true statesman. Recently he has seemed to return to his true character, and with the inconsistency of an opportunist we have seen him negotiating with the leaders of Ireland whom he had denounced as ruffians and red-handed murderers. Whether his change of spirit and tactics be due to a return of the better angels of his nature, or to the threat of chaos, it is matter for rejoicing; the more because he has been able to do what Cromwell and Pitt failed to do. Let us hope that he will once more take up and carry through the reforms laid aside at the outbreak of the war, especially the emancipation of the land, without which it seems impossible for Britain to find her way out of the difficulties in which she is involved. Anyway, as matters now stand, no living man has it in his power to do more good for

humanity than Mr. Lloyd George; and all right-thinking men will pray that he may see his opportunity, seize it, and use it to the full, and so win that permanent fame which, as Gladstone said, is akin to ideal excellence.

The Opportunity of the Roman Church

THE choice of a new pope brings to the Catholic church a new opportunity. The affairs of this ancient church have been in a bad way for a long time. In South America the corruption and ignorance of the clergy have alienated most of the men from the church. In France no return of an ambassador to the vatican can veil the fact that millions live in spiritual darkness after a revolt from superstitions still nourished by the church, though not an essential part of the system. The further cleavage of Rome by Protestantism is one of the striking phenomena of the times, hundreds of thousands of Bohemians having left the church within a year. It is time for the cardinals to face reality. Over against the record of failure in many parts of the world are some signal successes in America. In this land preeminently the Catholic church has spoken the word of social idealism. No church in the land has made more liberal pronouncements than have the Catholic bishops. Less of the old European superstitions are found here. The worship of bits of the true cross, of bones of the saints and other practices of like quality are relatively infrequent. It is in America that the church has developed the preaching ability of its priesthood, and its order of Paulist fathers has put on the platform men who are often the equal of the best Protestant preachers. Should the old tradition of an Italian pope be broken and an American cardinal, for example, be elected to the place of supreme power, new blood would be brought into the policies of the vatican. It is curious to note that it is not

social reform, nor the theological reconstruction, nor Christian union, nor even missionary expansion which is regarded as the supreme question in the selection of a pope. The question is the old row between the vatican and the quirinal. The Catholic church under modern leadership might go far to regain her ancient prestige. But the fact that she is the *Roman* Catholic church, and must be ruled from an Italian city, seems to preclude all thought of large-minded leadership for the millions who still claim her as their spiritual mother.

"Who on Earth is Jane Addams?"

WHEN Mrs. Margot Asquith, wife of the former British prime minister, landed to begin her lecture tour, a reporter asked her if she intended to confer with prominent American women, naming among them Miss Jane Addams. "Who on earth is Jane Addams?" was the reply. No doubt she would be equally ignorant of Miss Maude Royden. Shades of the Man With the Duster! No wonder he described the Smart Set of England as the Silly Set, denouncing them in general, and Mrs. Asquith in particular, for their snobbish indifference and cynical irresponsibility regarding all forward-looking enterprises in behalf of good morals and good manners. Not in many a day has Miss Addams received a higher compliment than to be unknown to Mrs. Asquith, grandmother of the flapper, whom the London Morning Post described as "Alice in Blunderland." If any one would know how little Mrs. Asquith and her set signify for the moral welfare of England, let him read "The Glass of Fashion," in which the author holds the mirror up to their follies. Meanwhile, one thing we have desired to know, and that is what the London papers would have said if the "Autobiography of Margot Asquith" had been written by an American woman!

The Pulpit and Oligarchies

IT is still the plaint of the men of the pulpit that their liberties are threatened by oligarchies. In a recent issue of the Outlook an Episcopal minister who prefers to write anonymously told the story of a battle with a financial oligarchy. The little group representing the wealth of the church fought him on account of advanced social ideas. In certain quarters sociology is a heresy more damnable than higher criticism or evolution. The minister went over the heads of the oligarchy to the people, and he won. In some churches instead of being an oligarchy of money, there exists an oligarchy of the aged. The old-timers keep the church from progressing. The old-fashioned ways are good enough. The young minister who comes into such a church either frets his heart out, or breaks with his oligarchy and has a fight for his life on his hands. The weapons of the oligarchy are much the same everywhere. It threatens to withdraw its financial support. It whispers damaging rumors often made out of whole cloth. A colossal egotism affects its mind, for it seems to feel that unless it steadies the ark of the Lord the ark will fall. The world has turned

against the autocrat. It has gone democratic to such an extent that every hinderer of the popular will must at last yield his authority. Every minister must in the end be tested by results. If he does not bring forth a spiritual harvest, he must go, be he liberal or conservative. But his profession as a minister, a teacher of truth, invests him with a right to his chance to try out his convictions. Either his employing organization must assume all the responsibility and furnish all the ideas or else entrust to the minister much of this function. The times call for a higher order of ministry. The church can recruit men to its leadership only as it trusts them and gives them liberty to find new paths for progress and service beyond those in which the fathers walked.

The Religion of New York City

AT a recent meeting of religious workers held in the Fifth Avenue Presbyterian church, New York, Dr. John H. Finley delivered a striking address descriptive of the religious situation in that metropolis. The tide of materialism and paganism seems about to overwhelm the first city of the republic. Even the Roman church, as the most recent figures reveal, has lost nearly two hundred thousand adherents in the last ten years. It does not mean that they are becoming Protestants; it means that they are becoming pagans. There are more than two million Jews in Greater New York, and yet all the synagogues put together have a seating capacity, when filled, of hardly more than two hundred thousand. Thus the leaders of the Jewish church reach only a fraction of their own people. The Protestant membership of all New York churches is about ten per cent of the population, with about a million people of Protestant antecedents unattached and apparently unreachable. Yet nowhere is the need of spiritual fellowship more appalling than in the crowded loneliness of the great city. Nowhere are bodies more jostled, nowhere are human souls so much alone. In the face of such facts, in the presence of such need, a divided, ineffective Christian church is nothing short of a tragedy, and a petty sectarianism stands rebuked by the awful realities of modern life. No wonder Jesus wept over a city, knowing its cruelty, its black wickedness, its nameless possibilities, and its aching pathos!

"A Rediscovered Christianity"

MRS. GLENN FRANK, editor of the Century Magazine, speaking at the national conference of the Methodist Episcopal church in Detroit a few weeks ago referred to the common fear that modern Christian scholarship in "digging around the roots of primitive Christianity" would give us a "reduced Christianity." "It has now dawned upon us," he said, "that the scholars and social pioneers who have been digging around the roots of primitive Christianity the past twenty-five years have given us not a reduced Christianity but a rediscovered Christianity, not the Christianity that has to do solely with the cultivation of private virtues in the individual but the Christianity that has to do with the establishment of a

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moral order in politics as well; a rediscovered Christianity that demands a clean soul and a clean society; a rediscovered Christianity that allows no conflict of interest between the evangelist of private interest and the missionary of social interest; a rediscovered Christianity that looks on moral order not as a postscript added because of exigencies of the industrial age but as an integral part of primitive Christianity which is related to society as well as to the individual. If we are to achieve a new order, instead of slumping into a new disorder, it is imperative that in the future the average citizen maintain a tolerant attitude toward opinion, a democratic attitude toward wealth and an aristocratic attitude toward work."

Sacramentarianism and Spiritual Bankruptcy

THE Lutheran church of Germany separated from state patronage and support has suffered many things. Even before the war the church had lost large numbers of people formerly Lutheran. One of the interesting reactions to this situation is the growth of a high church party in the Lutheran communion. The movement was inaugurated by Pastor M. H. Hansen who published ninety-five very ambitious theses in imitation of those long ago issued by Martin Luther. In these modern theses he proposes to abolish much that Luther accomplished by bringing back confession, vestments, processions, daily eucharist with elaborate ritual, and the creation of an order of bishops. The apostolic succession is to be gotten from Sweden which has recently tried to improve the standing of its bishops by securing some of the purest tradition from the English church. It is supposed by this high church party that what the common people want is a return to monarchical conceptions in religion and the obscuration of modern religious problems by the establishment of a ritual clearly borrowed from the Roman Catholic church. What this Lutheran pastor does not see is that if the people wanted this kind of thing, they would go where they can find the most refined ritualism, and the most monarchical of ecclesiastical assumption, namely, to the Roman Catholic church. The real chance of the Protestant church in Germany, now that it is freed from state control, is to align itself with the good cause of Christian democracy. The road back to a living faith in God is not through the backward look and a program of formalism, but forward in the way in which Jesus taught his disciples to tread.

College Life and Education

PRESIDENT LOWELL has rather curtly denied the petition of certain Harvard clubs that the football team be permitted to visit the middle west and play some leading team each alternate year. The ground of his opposition is the time consumed by such trips and the rather old-fashioned conviction that colleges have chiefly to do with education. Dr. Albert Parker Fitch, speaking at Yale University recently used some very plain words. In the language of golf he took the student body out for a "cleaning" for their devotion to cheap moving pictures,

dancing and card playing, to the neglect of the cranium of a university man. And Dr. Butler, of Columbia, paused in his presidential report the other day to remind his students that a university is not a country club. In a college of the middle west is a young man who is given two thousand dollars a year as his allowance with a quiet admonition from his fond papa that he is not to show a balance at the end of the year. He is amply able to meet the demands of his indulgent and silly parent. He sets the style in smart motors and the latest clothes. As for his studies, his father is less concerned about grades than about making a gentleman of his son. Yet this father was himself a working man once. He succeeded in business, and is determined that he will make his son measure up to the standards reported to be those of blue blooded gentlemen. Meanwhile in the colleges there are still to be found the old-time hard-working students who think that college life has to do with education. These toil late over higher mathematics, and aspire to discover a new compound in the chemical laboratory. Yet it is a commonplace around colleges that men such as these are not likely to get the college honors. However, life has a way of evening things up. Ten years out in the world and the relative worth of men appears. The men whose chief accomplishment in college was toddling, find their accomplishment not very remunerative outside the college walls. The evils of college life arise from too liberal allowances to students, the lack of idealism in the home from which the students come and the poorly organized condition of religious institutions in the community where the college is located.

Our Young Intellectuals: An Appendix

SOME weeks ago we spoke rather pointedly of our Young Intellectuals, and the strange antics they exhibit in the sight of the sun. Our reference was to a symposium on "Civilization in the United States" in which religion was overlooked. The editor of the volume, Mr. Harold Stearns, tells us that this omission was not due to an oversight, but to two valid reasons. First, there is no religion in America worth writing about. Second, he was unable to induce anyone to write about it. He adds, most graciously, that those who are interested in the subject, if such there be, may find it dealt with in the chapter on "Nerves"—though why that chapter should be plural is hard to know. What he himself thinks about the matter is told us in a new volume entitled "America and the Young Intellectual," in which we learn that America is so stupid, so crass, so provincial—"so crude, don't you know"—as to be well nigh uninhabitable by a Young Intellectual. Many things try his patience, such as "prohibition, an exaggerated reverence for women, home and foreign missions, Protestant clericalism"—why "Protestant"; do our Roman brethren belong to the Mutual Admiration Society of Young Intellectuals?—all of which are "the fine flower of timidity, fear and ignorance." He is half minded to shake the dust of America off his feet and get out, disgusted alike

by its "belligerent individualism" and its hopeless hypocrisy. Meanwhile, Prof. Stuart Sherman quietly remarks that the trouble with our Young Intellectuals is that they do not use their brains!

Sad beyond words is the lament of our men of letters over a land so dry, denying the fact in one stanza and bemoaning it in the next. Slowly it swells to the proportions of a dirge, in which our Young Intellectuals answer one another antiphonally, in a chorus of anger and despair. The tragedy of it all moves them to write poems, plays, essays, novels, casting bread upon the waters of this dry land, in the hope that the scriptural assurance may some day, somehow, be justified, if not here then in some fair Utopia where there will be rivers of beer.

The latest lament is "Dry America," by Michael Monahan, written in a style of such distinguished grace and ease that the theme loses its dryness, and becomes intoxicating. His scholarship is delightful, his satire delicious. It is impossible, he says, for a free man any longer to read Horace "in the dry light which prohibitionists have made to shine in our midst." Indeed, most of the classics, including the Bible, cannot be read these days without expurgations so mutilating as to be tragic. Shakespeare and Dickens must be re-edited for the scholastic "dry youth" of this land of the brave. Which is more depressing, the chapter on "These Benighted States," or the final terrifying glimpse entitled "Looking Forward," is a matter for critics to decide. Either is enough to turn an impenitent optimist into a blue-black pessimist, thinking of our present plight and the dismal fate of "the coming race of slaves and ninnies."

For, as the distilled essence of a research magnificent, we are shown the bitter fact that only liberal consumers of wine, beer and ale have ever loved liberty, or helped the race forward by so much as an inch. So saith history, pointing with a finger of pride to "the ale-fed British yeomanry who won the Magna Charta," alongside "the beer-drinking Teutons," who, whatever else they may have been, showed in our recent experience that they are not physically decadent, when they met "the gallant warriors of France, their veins filled with the blood of the vine." Nor must we forget—never while grass grows and water runs—"the wine-inspirited battalions whose splendid courage and patriotism raised a united Italy on the shield of nations." Against this splendid array of valor and patriotism, he concludes, of all that glorifies history and exalts humanity, the fanatical wine hater can only adduce the example of "the unspeakable Turk"—and now, alas, an unspeakable America!

It is all very sad. Everybody says so, except Mr. Mencken, who raids the trenches of the bourgeoisie exploding grenades and stink bombs, to an accompaniment of uproarious laughter, just as if this were not a dry land at all. Next day he repeats the performance in Baltimore, hilarious and unshamed. A cross between Brann, Nietzsche and Cotton Mather, he will not take it lying down, but wields a club, denouncing the whole dry abomination, as well as all the world and the rest of mankind. Americans, he tells us, are a "race of goose-steppers" led by "jitney messiahs," and are now bogged in "absurdities so immense

that only the democratic anaesthesia to absurdity" can save us—because, forsooth, we made way with the saloon as a political nuisance and a moral pest-house! After this manner our artists and young intellectual leaders help us in the eternal battle for decency!

Howbeit, as to one thing both Mencken and Monahan agree, and it explains one thing which has puzzled us much. Prohibition, they say, kills the imagination. Hence the death of romance and the advent of the new realism. Whatever the cause, we read the poems, plays and novels written by our Young Intellectuals with the feeling that they seek ugliness as the older artists sought loveliness. If it is a choice between a rose and a toad, they choose the toad. Our "advanced" novelists of this school are strangely fascinated by the garbage cans and back alleys of modern life. What we regret is not their realism, nor yet their radicalism, but their unspeakable vulgarity. If this is due to prohibition, it is a heavy indictment; but it looks to us like the result of home-brew or wood alcohol!

The Gospel According to the Board of Managers

TAKING advantage of the financial depression which has created an acute situation in the missionary and philanthropic work of all denominations, certain elements in the Disciples communion represented by the Christian Standard of Cincinnati have been renewing with unwonted vigor a twenty year war upon the denomination's home and foreign missionary organization. A congress was held at Louisville in early December under the indirect auspices of the newspaper organ, to protest against the centralization of power in the hands of the United Christian Missionary Society, the single comprehensive agency in which some two years ago all missionary and philanthropic organizations were merged; and against the practice of Christian unity in local churches, particularly upon the foreign mission field. The discussion was very bitter. Personalities were, as usual in such Disciples discussions, the chief subject-matter of the speech making. The platform was closed to all save those in sympathy with the purposes of the gathering, although Dr. F. W. Burnham, president of the United Society, and Rev. Frank Garrett, missionary to China, were allowed to speak and subjected to long and searching questionings.

The officials of the United Society became greatly disturbed by the attack, in view of a budget based upon an expected income of over \$3,000,000 a year from the churches. The timing of the attack so as to make it synchronize with the falling receipts resulting from general financial conditions, was a shrewd strategem. Fear and anxiety seized the minds of the officials. A special meeting of the board of managers was called and, as reported elsewhere in this issue, officially adopted for the first time in Disciples history a private, creedal interpretation of scripture, and announced that all its work would

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be carried on in accord with this creed. All officers of the society are said to subscribe to it; all missionaries are said to be in accord with it, and if any are not the board declares that such will be summarily recalled.

It seems incredible that in this year of our Lord, 1922, only four years after the great war, with a broken world in need of reconstruction, a large and intelligent Christian communion could be wrenched and torn over a question as thin and remote as this: whether Christian persons who have been baptized by some other mode than immersion in water should be received into membership in churches on the mission field. Yet that is the question whose discussion eventuated in the adoption of a creed by the officials of a Christian communion whose historic contention has been that creeds are schismatic in character and effect, and an impudent invasion of the sphere where the word of God should be allowed to speak in its own terms.

The creed adopted is water tight. It leaves no room for any missionary to hold a contrary private opinion and yet go on practically with his work in the spirit of accommodation to the views of others which he does not share but for which he need not be held responsible. The creedal resolution is introduced by these most interesting words: "In harmony with the teaching of the New Testament as understood by this board of managers, the United Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad only those who are immersed, penitent believers in Christ." It continues: "Furthermore it is believed by this board that all the ministers and missionaries appointed and supported by this board are in sincere accord with this policy, and certainly it will not appoint and indeed it will not continue in its service any one known by it to be not in such accord."

This is something new in modern ecclesiastical history, of which the Disciples neighbors will be interested to take account. Those "creed-bound denominations" like the Presbyterians and Methodists will be asking: What has become of that plea, "No creed but Christ," upon which Disciple preachers have harped for a hundred years? That plea has proved its inadequacy, it would seem, in holding even a small group of a million or more Christians together: how shall we expect it to be an adequate creed for all Christendom? Probably this will be the uppermost thought in the minds of the neighbors. Some there will be who will say: Well, if we must have a creed it is better to have one made deliberately, representatively, and adopted by the churches decently and in order, than to have "the teaching of the New Testament as understood by this board of managers" formulated in a few hours of heated and hurried discussion and imposed upon the churches and the missionaries without their consent.

Still other neighbors will ask: Where does the New Testament teach that *only* immersed Christians should be received into the churches? please give chapter and verse. And if the answer be made that in the New Testament all church members were immersed, and if this answer be allowed for argument's sake to pass, some of the simpler minded of the neighbors will surely observe that, of course, only immersed people came to the apostolic com-

munion table also. Does it not therefore follow, they will ask, that you Disciples ought to practice close communion as well as close membership. If you must be sectarian in one case, why must you not be sectarian in the other? And if you may be catholic and fraternal and Christian in one case, why not also in the other? The Lord's supper is more intimate and, one would think, might logically be regarded as more "exclusive" than the church roll. The communion table stands inside the church door, not outside. The supposition is that one must, or, at least, ought to pass *through the door* before he is admitted to the Table!

Others will have still other thoughts. The old charge, so bitterly resented by the Disciples of earlier generations, that the Disciples really believe in water regeneration is bound to be revived, and it will not be so easy after this action to smother it. Indeed, as Dr. I. J. Spencer, a distinguished and cautious Disciple pastor, pointed out in writing of the Louisville congress, the position taken there by many speakers and not only not challenged but ardently applauded, was equivalent to the doctrine of water regeneration. The water regenerationists have won an amazing victory. They have written a creed which every man, woman and child of the Disciples fellowship must acknowledge in the degree in which each one participates in the missionary and philanthropic work of the denomination. The acknowledgment is most explicit and intimate in the case of the officials of the missionary society. It is hardly less explicit in the case of the missionaries and ministers in the employ of the society. But no church or church member can give money to the support of the society's work without by implication sharing in the newly adopted creed.

These are some of the thoughts which the neighbors will no doubt have. But one cannot help wondering what thoughts the missionaries themselves will have. Missionaries as a class are a pretty fraternal-minded folk. No matter how dogmatically sectarian a missionary may be when he is first appointed, he comes home with a richness and breadth of mind which makes the controversies between the sects seem petty and mischievous. Disciple missionaries, not in China alone but on all mission fields, are men and women of Christian breadth and catholicity. They know the harshness of a policy that projects our western sectarianism into the young church in pagan lands. They have in many cases been practicing Christianity unity—"open membership" it has been called, in proper analogy to "open communion." This procedure has been carried on in China through the most elemental Christian necessities of missionary cooperation and reciprocity. It is hard to see how without overtly sinning against Christ these missionaries could have done otherwise. And it is doubly hard, in the presence of the movement toward unity everywhere on the mission field, and confronting the universal demand for an autonomous indigenous church, to see how they can go back to the schismatic procedure of shutting the door upon a Christian man or woman who happens to have been baptized by some other mode than immersion.

What will these missionaries do? The convictions of the personnel of the China mission are well known. They

made overtures some two years ago to their home base asking sanction for a more formal step in the practice of Christian brotherhood than they had yet taken. That they can hardly subscribe to the "teaching of the New Testament as understood by the board of managers"—shades of Westminster!—making it incumbent upon them to practice the narrowest kind of sectarianism in the name of Christian unity, is clear to those who know them personally or have followed the development of their work or have kept informed of their overtures for further liberty in the practice of Christian fellowship.

The truth is the board of managers has put its missionaries in a harsh predicament. If the peculiar type of conscience that is begotten in missionary society officials by the exigencies of administering missionary organizations, is able to negotiate a creedal bunker like this without moral strain, it does not follow that the conscience of the missionaries is so easily adjustable. The creedal resolution declares that the board of managers will not continue in its employ any missionary known not to be "in sincere accord" with its sectarian procedure. It will be pretty hard for the China missionaries to declare their *sincere* accord. If only "the teaching of the New Testament as understood by the board of managers" did not have to be "sincerely" accepted! If only the missionaries had been left with a little margin in which to stretch their conscience when they declared their "accord." They could have said in their sleeve: Yes, we are in accord with the policy based upon "the teaching of the New Testament as understood by the board of managers," in the sense that we are the servants of the board and must follow their instructions in our work. But they must be in "*sincere*" accord. The realm of private judgment is deeply invaded by the creed-making board of managers, and no missionary who does not sincerely believe that the board of managers' understanding of the New Testament teaching is sound and true and authoritative can comfortably draw his meager stipend from the treasury which that board administers.

The simple fact is that the board of managers of the United Society at its last meeting sold out the most precious possession of the Disciples of Christ—the Christian liberty of ministers, missionaries and humblest members. The board of managers surrendered to the most intolerant and reactionary newspaper organ in the American church. The water regenerationists now hold the citadel of that historic enterprise for Christian unity—*save the mark!*—which was launched under the inspiring purpose of Thomas and Alexander Campbell to "build a church whose doors should be as wide and high as the gates of heaven."

This would be the conclusion of the whole matter if the success were not so complete. For our part, we think the thing has been so well done that it cannot possibly stay done. The board of managers cannot deliver the conscience of the whole body of Disciples of Christ to the Christian Standard. The transaction was too smooth to be real. There is juggling somewhere. Somebody like Dr. Chilton, who resigned from the board when it wrote its "understanding" of the New Testament into a creed

to be bound upon consecrated missionaries whose shoe latches but few of them are worthy to unloose, or Dr. Peter Ainslie who spoke like an Old Testament prophet—or was it more like the apostle Paul?—at Kansas City recently, or Rev. John R. Ewers, whose East End church in Pittsburgh, almost simultaneously with the formulating of the creed according to the board of managers, voted with only three opposing voices to practice Christian unity in their congregation—some tall soul with the blood of the fathers in his veins will emerge carrying a banner in his hand and win back again the liberty which the board of managers of the United Christian Missionary Society has cravenly surrendered.

The Newspaper Lad

A Parable of Safed the Sage

BUT one thing doth separate me and Keturah at the Breakfast Table, and that is the Morning Paper. For I take the Politics Part and she doth take the Gossip Part, and we read, both of us a part of the time. And part of the time we talk. And our Paper cometh unto us every morning except the Sabbath; for on that day I will not enslave myself with it. For it is not unto me a question of the sin of it, but of the freedom of the spirit upon one day from the concerns of the secular.

And the Paper is brought by a Lad who waddeth it up skillfully and throweth it so that it falleth upon the Porch hard by the Front Door. But when it Raineth, or Bloweth, or Snoweth, then doth he hurl it from a Greater Distance. And if he hath good luck, it landeth on the Front Porch out in the Rain. And if his luck is not so good, it goeth into the Shrubbery, or into Any Old Place that doth hap-

And I answered and spake unto the Lad, saying, I once was a Lad, and I did jobs like unto this, and I am strong for the Boys. And it is no joy to me on a Cold or Wet Morning that thou crawllest out of the Hay before Star Light and bravest the Weather to get me my Paper: and if I were the only one to be considered, I could dry the old thing out on the Radiator and make the best of it. But there is another that I must consider, and that is thyself. For if thou goest through life Cutting Corners, and delivering the goods Any Old Way, how shall it be with thy Future as a Man?

And I said unto him, So far as I am concerned, I will not revile thee. But when thou playest Ball, it is not a question whether it is convenient for thee to make the throw, but whether thou canst get the Ball to First Base ahead of the Batter, and not only get it there on time, but get it where the baseman can possess it.

And I said, Thou art going out into a Rather Exacting World, which judgeth men not by their Motive but by their Success. Even if it keep thee a little longer in the Rain or Cold, I advise thee to deliver the Morning Paper on the Front Porch, hard by the Door. And it shall be for thy praise now, and for thy Welfare in the years to come.

And if he shall do this, it will help him to make a man. But Boys are not the only kind of folk who need this Lesson.

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Abraham Lincoln

Verses by Thomas Curtis Clark

"Here is one more honored than any other man while living, more revered when dying, and destined to be loved to the last syllable of recorded time."—John Philip Newman.

The Miracle

THE wild Kentucky hills were touched of God,
And lo! a child was born; his sires, unknown,
Dreamed not that God would for their tears atone
By raising from their midst a king. The sod
On which they walked was cursed to them,
Begrudging them their bread, for all their toil;
But it was holy ground; for from that soil
Should come a chosen one; the diadem
Upon his brow should be no piece of gold,
But, like his lowly Lord's, a thorny crown.
Upon his cross he died; they took him down,
And lo! they found, before the day was old,
That they had crucified their one true friend:
Despite their hate, he loved them to the end.

At Gentryville

FROM these dark streets flamed forth a brilliant light,
This miry clay produced a mighty tree,
From this rude town emerged the bravest knight
That ever fought for human liberty.
Can it have been he found his splendid dream
Amid these shacks, where giant rats run wild?
Perhaps from heaven a high, prophetic gleam
Ensnared his heart, the while he thought and smiled.
This very spot was where he laughed and talked;
They say he whittled, whiling hours away.
His naked feet these slimy alleys walked,
And in this hut, perhaps, he learned to pray.
This is the tale of tales since time began—
How squalor travailed and brought forth a man!

The Dreamer

HE knew the curse of poverty,
But, lighted by his dream,
He heeded not the clouds of night
That covered him. The gleam
Of high ambition led him on
Through cruel years of fate
Until he entered, heaven-led,
The pathway of the great.

He found, amid the sloughs of youth,
A path of blessedness,
And, as he walked the stony road
Of eminent success,
He kept his lofty dream of truth,
Nor left her righteous way
Until the crown of martyrdom
Brought sunset to his day.

O tender ruler of our hearts,
Bequeath to us the grace
That shone from heaven's inmost shrine
Upon thy saintly face.
On selfishness and greed and pride
We rear our mighty State:
Inspire in us again the Dream
That made thy leading great.

The Christian

HIS foes declared him blasphemous, perverse,
Ignoring God and heedless of His Word.
They said he lacked in fineness, who preferred
To market jokes, rude stories to rehearse.
He was no white-robed saint: a strong man he
Who loved to wrestle with the devil's brood
That lurked behind the fashions of the good.
He scorned all shams, and for hypocrisy
He held a hatred such as Christ alone,
The scourge of haughty Pharisees, could know.
Those painted masks of Christians felt his blow,
And at his blameless name each cast a stone.
Not by their words, but by their fruits, said He,
Who also knew the sting of calumny.

The Master

WE need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in Him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:
To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

The Glory of Lincoln

WHO builds of stone a shrine to bear his name
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame
Shall have eternal glory for his own.

Preaching in the New Age

By Samuel McComb

LET us begin by asking: Wherein lies the power of the pulpit? It can not be in critical or literary information about the Bible, for this can be obtained much more accurately and fully from the writings of scholars; nor can it be in fine thoughts finely expressed, for these we can enjoy in the magazine article and the book of essays; nor yet again in the splendors of oratory because there are many more great speakers outside the pulpit than in it. Where then does it lie? I answer: in the possession of a valid, permanent and indispensable message to the soul of man and in such a presentation of it as will win a vital response and make it the creator of a new character, a new life. The preacher and his message stand related in an unique and signal fashion. In the pulpit the speaker has no meaning apart from his gospel; his significance lies wholly in the extent to which he has been first of all fashioned by his message. As Joubert finely says: "You may do what you like, mankind will believe no one but God; and he only can persuade mankind who believes that God has spoken to him. No one can give faith unless he has faith; the persuaded persuade as the indulgent disarm." Here is the great Either-Or; either we have a message or we have it not. One of the prevailing weaknesses of the pulpit is the uncertainty on the part of the preacher as to whether he has any definite and living word which he can afford to utter with absolute confidence, as to whether there is any solid ground on which he can take his stand and thence defy the onset of doubt or the paralyzing power of a universe that seems all too mechanical. One thing is clear. Never have men longed for faith as they long today. They may call themselves agnostics, sceptics, non-religious, but at heart they yearn for a vision of a spiritual order, for a revelation of truth and goodness, and the men to whom this revealing vision has come will find an audience even in the wilderness.

MODERN SPIRITUAL HUNGER

It is true that the old type of sermon hardly appeals to men today, except to those who need no conversion. It took too much for granted and it had for its background doctrines and principles now called in question. But it is also true that never were thoughtful men more open to a rational presentation of the Christian gospel. They turn away from arid debates about the Person of Christ, but they feel instinctively that he has the secret of a new and joyous life for the individual and for society, but they cannot explicate it in rational terms, they cannot give it commanding power over the intellect and will. How can the modern preacher face the spiritual situation thus created, if he has not grasped the primary and fundamental truths of the Christian religion?

I.

The preaching for the new age must be dominated by great constructive ideas. One of the lost ideals of preaching in sore need of recovery is that which found in the gospel a revelation of truth, of ultimate reality. Today

men feel that religion is either everything or nothing. They will sift it to the bottom. No longer can it be based on traditional dogmas armed with ecclesiastical authority but on absolute truthfulness and personal conviction. Interest in minute refinements or nice doctrinal distinctions is dead, and in its place has come a yearning for a grasp of truths that grip life at its roots and go down to the source of things. The gospel is not a philosophy, nevertheless it has a philosophical background and while it is friendly to any idealistic conception of the mind, there are current world-views that are fatal to its existence. The preacher must know what these are and he must be able, on fit occasion, to vindicate his faith as an act in harmony with the highest reason. Further, he must be inspired with a sense of the ethical and intellectual grandeur of Christianity, with its boundless wealth of truth which, touching man at every point, lifts him out of time into eternity, and satisfies the craving of the intellect for unity, largeness and power.

WHAT MAKES GREAT PREACHERS

Read any of the great preachers who have made their mark on their own and succeeding generations—a Baxter, an Edwards, a Channing, a Beecher, a Phillips Brooks, to name but a few—and you will find that beneath their flowers of eloquence, their poetry and mysticism, their glowing fervor of appeal, there is a solid sub-structure of ideas, an order of majestic truths, which gives solidity and massive splendor to the discourse. We are suffering from a reaction against the dogmatism of the past. Unable to proclaim the doctrines in which our fathers rejoiced, we are tempted to abandon the effort to understand our religion, and to take refuge in pious sentimentalities or in practical, external activities which dispense with the necessity of rational reflection. Now this procedure spells a sterile church and a decadent religion. Great practical results can be the fruit only of a principle grasped by the intelligence. Consistent and effective action is born of deep convictions. Unhappily, most of our religious thought has been hardened into dogmas and therefore the mass of men can find in it no motive to action. The preacher must recast a dogmatic formula in terms of contemporary life and make it available for use. But if the dogma is shown to be false by the Christian consciousness of our time, it must be reported and replaced by expressions more acceptable and rational. For the day of trial is here; the searching fires of a world-calamity are burning up the hay, wood and stubble, and men's hearts are failing them for fear of what may befall the temple of faith itself.

The cry of the hour is for men who will re-study and re-vitalize the ruling ideas of the gospel of Christ, who will steep them in the living realities of experience and make them once more the possession of heart and conscience. The age for mere impressionism is past. The average layman will tell you quite frankly that he does not understand the Bible and we all know that within as well as without the church there is an appalling ignorance

of the fundamental ideas of Christianity—with the result that ancient heresies re-clothed in modern dress or neglected aspects of Christian truth now emphasized and set forth in terms that seem to make them a fresh revelation, allure and captivate minds that have never been subjected to the discipline of vigorous and solid pulpit teaching. We need, in order that the pulpit may experience a rebirth of its ancient power, a race of preachers who shall be, first and foremost, thinkers. "Beware," says Emerson, "when the great God lets loose a thinker in this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city and no man knows what is safe or where it will end." Now the great ideas that lie at the heart of the Christian religion, have a "feeling-tone," are on the way to action. God, what he really is and the sources of our knowledge of him; human freedom and responsibility in a universe governed by iron and inviolable laws; sin, its relation to God, to self and to the world; redemption from evil and the method by which it is achieved; Christ, who he was, and what he did, and the nature of his message to man's soul; the new life in God, how it originates and how it is sustained; death and its meaning; the world to come, its reality, nature and significance for the life that now is—such are some of the great truths which the modern man longs to hear about, not indeed as dogmas imposed on the mind of the preacher from without and mechanically transferred to the mind of the hearer, but as ever-fresh discoveries of the preacher himself, all aglow with the fires of a noble emotion, instinct with the magic of life, strong to transform character, and to irradiate with solemn light the mysteries of existence.

II.

The preaching for the new age must be *rich in suggestion*. One of the most frequent charges leveled at the pulpit is its lack of practical effectiveness in bringing religious ideas to bear upon life. Of exhortation we have enough and more than enough, but we are very scant of practical suggestions for the achievement of the goodness we are exhorted to practice. It is being more and more recognized that law obtains in the spiritual no less than in the material realm. Hence the modern man is anxious to know what these spiritual laws are and how they may be utilized for the enrichment and expansion of life. As the hearer feels thrilled by a noble presentation of some aspect of the Christian character, his unspoken wish is—"If only I knew *how* to put on this virtue, if only it did not seem like a picture painted in the clouds!" Or he catches a vision of the exceeding sinfulness of sin, not in vague outlines but in hard, definite, particular detail, and as he contemplates its hideous character and the dread penalties that await it, his conscience awakens, and he resolves to be a better man, and then he yearns for some word to make plain how he can be set free from the hidden shame that is ruining his happiness and penalizing his higher powers. And if no word be spoken, he is thrown back in his old abortive efforts, the victim of ancient inhibitions, and he settles down into the despairful conviction that, as poor Robert Burns said, the gospel is news too good to be true.

THE NEEDS OF MEN

Many persons haunt our churches not to seek intellectual illumination, nor yet to have their doubts dissipated but for practical help in the management of their own characters. They hear the preacher discourse on the wonders of prayer, its blessedness, its power to raise the soul to the heights of the religious life, and all the time the heart is crying silently—Would to God that my faith were in proportion to my belief, that I knew *how* to lay hold of the divine energy, and lose my poor, perplexed, harassed self

"in that mystery,

Where God-in-man is one with man-in-God."

Or the need may be of a different kind. The man of business will freely admit the nobility of a life of practical enterprise based on the Christian ideal but what he wants to know is *how* amid the concrete difficulties of buying and selling, the harsh realities of a system based on ruthless competition, the Christian principle may be applied and shown to be not only ideal but solidly real. Something of this may be learned from books, but not much. It is through self-knowledge, through fellowship with men, through plunging into the stream of life's experiences that we may win the spiritual tact, the moral insight that is the key to the solution of the problems and perplexities of religion when applied to the realities of existence. The pulpit that is to win influence and serve the world's necessities today, must be rich in suggestiveness, in scientific aim, in hints that make for spiritual attainment.

III.

The preaching for the new age must recover the note of *triumphant gladness*. The reader of the New Testament and of early Christian literature knows that the ground-tone of the new life which Christ created was joy. Jesus went about, as we know, turning sadness and sorrow into peace and joy unspeakable and full of glory. With profound insight the unknown mystic who composed the fourth gospel puts at the forefront of his writing the symbolic story of the wedding feast at Cana, where, transmuting the common things of sense, the Master showed forth his glory as the bringer of joy to the world. And another mystic could write from his Roman prison—"Rejoice in the Lord evermore." This gift of joy, the legacy of Christ to his followers, suffuses with its radiance the Christian life of the primitive church, as von Dobschütz has abundantly shown. The "children of joy," as the primitive believers were called, had such spiritual certainty and confidence, that they created a new world in the midst of an old and dying world, inhabited by a new and "third race" of men who had the promise of all the future. In that strange and to us fantastic production of the second century, "The Shepherd of Hermas," the author who was by temperament what we should now call a melancholy neurasthenic, received a revelation in the strength of which his moroseness and depression were conquered by a spirit of abounding faith and gladness. The Angel of Repentance appears to Hermas and says to him: "Put away sorrow from thyself for she is the sister of double-mindedness and of angry temper." "How

sir," says I, "is she the sister of these? For angry temper seems to me to be one thing, double-mindedness another, sorrow another." "Thou art a foolish fellow," saith he, "and perceiveth not that sorrow is more evil than all the spirits, and is most fatal to the servants of God and beyond all the spirits destroys a man and crushes out the Holy Spirit. * * * Therefore clothe thyself in cheerfulness, which hath favor with God always, and is acceptable to him and rejoice in it." Here we discern the deepest note of the Christian religion, which has sounded again and again through the centuries, especially in the great mystics, despite the melancholy and austere voices of a Latinized theology with its emphasis on pain and penalty as the sovereign medicines of the soul. Incalculable mischief has been done to religion by Carlyle's notion which has infected the thoughts of so many preachers that the glory of Christianity is its "worship of sorrow." Much nearer the truth is the remark of Matthew Arnold that "it is the gladness of Christianity which has made its fortune and not its sorrow."

ROME'S IDEAL OF SAINT

The wise old Roman church has laid it down that only a life penetrated by spontaneity and joy can be recognized as of supreme religious perfection. She refuses to canonize any saint in whose life and influence there has not been the note of expansive joy, even though faith had been present strong enough to work miracles. We greatly need the preaching that will present religion as a generous and satisfying life, the one adequate outlet for the energies that in most of us are only half-used, the preaching that will thrill us into forgetfulness of evil, into the consciousness of that peaceful joy, of enthusiastic gladness under the influence of which we shall achieve undreamed of victories. And this will be our experience when we return to those sources of inspiration from which the early disciples and those of a like spirit in later times drew their strength and peace. Their master-conviction was the reality and nearness of the spiritual world. To them the every-day, commonplace realm of birth and death, eating and drinking, health and sickness, work and rest, were surrounded by the spiritual world as by an atmosphere. Nay, rather, the real world was the invisible in which they truly lived, whereas the present material order is but a phantasmagoria which passes like the shadow of a dream. When the church renounces her materialism, when she boldly puts first the spiritual world and relegates (to the second place) money and machinery, in brief, when she returns to the mystical convictions of her founder and Lord, we may expect such an enhancement of vitality, such an influx of power and peace that she shall transcend all the barriers of stale custom and convention, and re-assume the spiritual leadership of humanity.

IV.

The preaching for the new age must be *democratic in its sympathies and outlook*. For good or ill democracy is here and its universal triumph is only a matter of a little time. People wonder at the enthusiasm, the exalted mood which democracy or the ideal of popular govern-

ment creates. But they would cease to wonder if they reflected that we are here dealing not merely with a political stratagem but with a deep and vital passion for equality of opportunity, for freedom to develop one's spiritual gifts, released from the tyrannies of caste and privilege. The higher democracy believes in a new type of aristocracy, a nobler guild of merit, character and worth. As James Russell Lowell puts it—"Democracy must show capacity for producing not a higher type of average man but the highest possible types of manhood under every variety of condition, or it is a failure." How stands the Christian gospel related to the democratic ideal? The relation is one of direct spiritual kindship. To the eye of Christ the humblest creature that wears a human face is the potential child of Deity and heir of immortal life. He is inspired by the breath of the Infinite and his fate stirs the interest of the moral universe. Is it seemly that such a being should breathe the corrupted air of the tenement slums, and suffer exploitation at the hands of the cunning and the strong from the cradle to the grave?

THE SOCIAL CHALLENGE

The Christian ideal and the social order are in frightful antagonism to each other. Young and enthusiastic minds are awakening to this alarming fact, and they "are moving about in worlds not realized." Can the pulpit be silent or take refuge in fussy ecclesiastical questions which no longer interest any living mind? The Christian gospel does not regard human beings as though they were disembodied spirits. It has no sympathy with the cant of some Christians who pretend to believe that "material things do not matter." We know that they do matter. We know that there are types of poverty which cut at the roots of all spirituality and make a worthy or religious life well-nigh impossible. That was why the poor made such an appeal to the heart of Christ. His supreme credential which he offered the doubting Baptist was not his miracles but this—"the poor have the gospel preached to them." And we must embody in our message the truth that the physical basis of the spiritual life is sacred, that all men are entitled to the opportunity to earn their bread, that the end and aim of religion is nothing less than a redeemed soul in a redeemed body and dwelling in a redeemed environment.

The moral solution of the social problem challenges the preacher of today who too often blinks the fact that if he evades the issue the Christian religion is likely to become a thing of personal and private pieties, without influence, without power to lift the collective life to higher levels of spiritual vitality. Yet the church must not attempt to give answers to economic questions which it is incompetent to give. It must not rashly propound economic suggestions which it is not qualified to offer. The church speaks to rich and poor, socialists and individualists alike and she cannot commit herself to any specific doctrine which claims to be the final solution of the sociological problem. But she is committed to the position that the social order must rest on justice or it is doomed. She is committed to those permanently valid

principles which her Lord has laid down and which, freed from their temporal and evanescent forms, must constitute the foundations on which is to be built the new and lovelier world for which we yearn. The church must tell the wage-earner that without the passion of a religious faith constraining him to the highest loyalty and service, all material advancement is as dust and ashes. She must tell the rich man that for his soul's sake his millions may have been won at too high a price. There was a time when we had to preach that the soul of the poor man was as precious in the sight of God as the soul of the rich; it looks as if we must now insist that the soul of the rich is as dear to God, the common Father, as that of the poor. It requires courage to preach this latter truth. For it means that we must warn the rich man of the evils that beset him, the danger of the service of mammon which uses up all his energies so that he has no time, and eventually no desire to think about his real self, the danger that in some hour of crisis when the sacrifice of all his wealth is demanded from him, he cannot make the venture of faith; his slavery has killed his soul.

ACCOUNTABILITY FOR WEALTH

And on the positive side, we must proclaim with a new accent of conviction, the doctrine of Christ that wealth is a sacred stewardship for which the steward must give account to his conscience and to God. Christ's message transcends the limitations we would impose upon it. He sees life steadily and as a whole, and though his method may be slow it is drastic and radical; for it involves an inner renewal and liberalism of the human spirit. And perhaps the best contribution the preacher could make to an age governed more and more by democratic ideas would be to lay aside all scholastic and ecclesiastical infallibility and make room every Sunday for a meeting with his hearers in order to discuss with them openly and frankly the ideas which from the pulpit he has been commanding to their acceptance. Henceforth preaching by itself will not suffice. It must be supplemented by free discussion.

V.

The preaching of the new age must recover the lost ideal of *artistic* perfection in matter and form. I hold that preaching is a fine art analogous to sculpture, to poetry, to music, and that it is the most exacting of them is abundantly proved by the singular scarceness of those who excel in it. One of the reasons for this paucity of adepts may well be the widespread opinion among preachers that the sermon is a purely utilitarian product with which beauty has nothing whatever to do. And this notion in turn springs, it would seem, from a confusion of thought. It is true that *pure* art serves no end beyond that of aesthetic satisfaction in the contemplation of beauty, and in this sense art is foreign to the work of constructing sermons. But it is also true that a work serving first and foremost a practical end may yet be so constructed, so aesthetically satisfying that it is at once a useful object and a thing of beauty, a joy forever. The primary purpose of a church is to be a meeting-place for an assembly of worshippers. Shall we forbid the artist to carve his loveliest designs upon the walls or to

depict the face of saint and seer upon the windows? But there is a deeper reason why, if the pulpit is to regain its waning power, it must aim to greater beauty of form.

Preaching, to be sure, is much more than an art. It does not exist for its own sake alone but for the sake of persuading the mind, touching the emotions with the ultimate end of affecting the will. Still the instrument by which these things are done is language, and language has a vital relation to thought, and thought that is beautiful has a tendency to clothe itself in beautiful words. Well has it been said that he whom men called the Word of God came among us full not only of the truth that illumines but of the grace that charms. Hence I agree with the remark of Mahaffy that if by the subtlest logic, by the most deliberate emotion a man can force his own deepest convictions upon his hearers, then such artistic rhetoric is not only defensible but strongly to be encouraged. In a letter from a private correspondent, a thoughtful layman, a significant criticism touches this point. "The preacher," he writes, "should confine himself closely to his subject. Let him prepare his sermon as a lawyer writes his brief, everything he sets down tending to throw light on the matter in hand. He should avoid being wordy, discursive, and uselessly repetitious. In a game of chess every move should count. If a player moves simply for the sake of making a move, he is apt to be in a bad way and the game is about up with him. So a preacher should not say anything simply for the sake of saying something." My correspondent, all unwittingly, was laying down an important canon of sound oratory. To avoid mannerisms, tediousness, slipshod and negligent speech, sounding but empty phrases, lame and impotent conclusions, is a work to be achieved only by a devoted and painstaking artist. Other things being equal, that sermon will best achieve its purpose and evoke a deep response from him who hears it, which is organic, proportioned in structure, impressive by its form and diction, noble and dignified in its ornate harmony.

Testing American Sincerity

By Lucia Ames Mead

AFTER the close of the Washington Conference, the real test of the American people as to their faith in substituting law for war will come in the appropriations for army and navy. The militarists are aroused and are determined paradoxically, after we have scrapped battleships and decreased our army, to increase our officers for both.

Senator Weeks is considering the doubling of the capacity of West Point and states that "the present commissioned strength will be insufficient to fulfill the functions required by our national defense policy when that policy attains its realization through the acceptance of military training by the American people." Last year \$900,000 was appropriated for the summer civilian camps. This year \$2,700,000 is asked for. The navy men maintain that a smaller navy will require a much more efficient

one and this requires a larger number of officers. We have at present no naval reserves but a new bill for their reorganization is being drawn up and appropriations for their maintenance will be urged.

Among the plans proposed to increase the spirit of militarism are "fuller provision of prizes for military and athletic excellence, more military ceremonies, parades, reviews and escorts to the colors," and "detail of experienced newspaper men at each camp." The Army and Navy Journal says that "in view of the pacifist and anti-military forces that are at work in the United States, it is of the greatest importance that the people should be made to realize the absolute importance of an adequate army."

WHY MORE OFFICERS?

What is the situation? It is that if we add the 1500 more officers to the army that are proposed, it will be their special task "to exert their trained efforts to the utmost extent in arousing the interest of the local communities in the national defense problem." The surplus of officers will be sent out to work with the national guard, the reserve officers training corps, and in colleges and schools. Our army has been reduced to 150,000 and this number will not be increased, but, if now, in this time of economic retrenchment while there is a lull in militarism, the corps of officers can be largely increased, the militarists hope that in a year or so we can begin to talk again about compulsory military training and create a great reserve.

How far have the American people been converted to the principle laid down in the famous Hensley resolution of 1916 in which congress declared it to be "the policy of the United States to adjust and settle its international disputes through mediation or arbitration?"

How far do they believe the resolutions adopted by the general court of Massachusetts in February, 1915?—

"The United States of America affirms the political unity of all mankind.

"It affirms the supremacy of world sovereignty over national sovereignty.

"It promises loyal obedience to that sovereignty.

"It believes that the time has come for the organization of the world government, with legislative, judicial and executive departments.

"It invites all nations to join with it in the establishment of that government."

How much have we advanced in theory since those resolutions and the Hensley resolution were written? We are told by Senator Borah that when we have scrapped the prescribed ships we shall be only where we were in 1914. After the "war to end war," we went on spending over four times as much in war preparations as we did ten years before. After the world war, the nations from whom the great menace of Germany had been removed went on spending \$16,500,000,000 yearly. With the scrapping of the battleships in the Hughes program they will save only \$1,500,000,000. Land armaments have not been touched. Our government clung so affectionately to the submarine as a method of defense that Great Britain's noble proposal to abolish it was lost; though France would still have refused, Japan would have yielded and the con-

ference might then have shown the world that our skirts, at least, were clean and that we had done our utmost to suppress the assassin of the sea. France could not long have held out alone after the same proposal had been sent to the League of Nations by its commission on the reduction of armaments.

In 1914, we were content to let Great Britain have the largest navy in the world. Today, we insist that ours must equal hers, and only last November we had a program which would have given us double her tonnage by 1924. We now think we must have at least equal tonnage although, unlike Great Britain, we are self-sufficing and not dependent on foreign food; although our coast line is only one-quarter of that of the British empire, and although we are protected by two great oceans, and have to the north the safest borderline in the world because it is unfortified; and although we have not an enemy on this continent who could or would attack us.

Today, an international court of justice has been set up by the fifty-one nations in the League of Nations. Fifty-one nations have taken solemn pledges to wait nine months for investigation or arbitration of their disputes with their fellow members. We, not being in the league have, in cumbersome, roundabout fashion, recognized the necessity of having some cooperation and have thus secured a naval holiday and a four-power pact which would not have been thought of had we been in the league.

The world is watching to see how much this is going to mean and what is our next step. What is done will depend largely on whether the thirteen million letter writers who sent their requests to Washington are going to keep "on the job." Eleven millions asked for reduction of armaments; over 395,000 wanted complete abolition of the submarine and only about 10,000 wanted anything short of abolition.

PERSISTENT EFFORT WILL WIN

These people have certain strong forces in congress who intend to fight the quiet, persistent effort to keep up unnecessary armaments and superfluous officers. Senator King has introduced a resolution (H. J. 152) which calls for the reduction of the army to 75,000. This would save about \$200,000 which could be spent in fighting the terrible and certain enemies of ignorance, disease, and crime. This bill also calls for a reduction of the navy from 100,000 to 50,000. Senator Borah will support it. Senator Lodge and Senator Wadsworth and others mentioned in the Army and Navy Journal will not support it. Capt. Dudley W. Knox, U. S. N., urges in this same journal that the navy increase its 100,000 by 38,000 and that there be 2,400 line officers.

After the conference, the temptation will be to feel that a victory has been won and that we may turn to other things. But the victory carries us only a little way. Apathy, and lapse of interest, will be fatal: It is only the faithful ones who "carry on" who can wipe out that awful blot on civilization—the expenditure still of fifteen thousand million dollars annually to keep the peace in a world which is nearly bankrupt and in which millions are dying for lack of bread.

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An Amateur Church

By John R. Scotford

WHOM shall run the Christian church? Rome places authority in the hands of the clergy; Protestantism puts the ultimate responsibility upon the laity. From this difference spring many consequences.

No one can question the administrative efficiency of the Roman church. Her clergy are trained in churchmanship, and their powers are given full scope. Denied the satisfactions of family life, they have but one aim in life, the prosperity of the church which they serve. In consequence the Roman church sees clearly what it wants—and commonly gets it. Church management with her comes close to being a science.

No one can question the administrative inefficiency of the Protestant churches. The reason is not far to seek. The Protestant churches are run by amateurs. The ultimate responsibility rests back upon laymen. Running a church is not their chief business in life. It is a side issue. There are laymen who truly shoulder the burdens of the church and give to them the same interest and zeal that they give to their own affairs. All honor should be given to such men, although even they lack that careful training in churchmanship which the priest of Rome receives. But the average layman gives to the church only the leavings of his interest and thought. He exercises a careless and superficial judgment on church affairs which would bring certain failure upon his business enterprises.

But what of the Protestant pastor? Is he not the administrative head of the church? Sometimes he is. Certain highly organized denominations tend to develop large administrative talent in their clergy. But the average Protestant pastor has neither the training nor the authority to be an effective church administrator. It is only recently that our seminaries have paid any attention to this phase of ministerial duty. A man progresses in the ministry more by his preaching ability and his personal popularity than he does by his administrative gifts. But whatever his talents in this line, he is likely to be hampered in their exercise by his official board. Too often the Protestant pastor is the servant rather than the leader of his church officials. Let us look at some of the consequences of amateur activity in our church life.

INSTRUCTION BY AMATEURS

The training of the young is our most important task. Until recently this was wholly an amateur activity. Not only were the teachers selected on the basis of willingness rather than ability, but our entire Sunday school structure, clear through to the top was without training for the task in hand. Good nature was the first requisite for a Sunday school superintendent. If he were a successful business man, the school felt honored in securing his services. A grateful proof of his fitness was his ability to lead in public prayer! The state Sunday school secretaries were selected for their "pep" and ability to raise money. Most of them were actually afraid to put on their convention programs any one who had had special training for the work of religious education. And at the top, Sunday school affairs were

dominated by a group of wealthy and benevolent business men, who would have made an excellent directorate for a bank, but for whom Sunday school work was nothing more than an absorbing hobby.

This situation is happily in process of change. Our pastors are coming into a real relationship to their church schools, but the way is not always easy. Many times does the personality of the superintendent stand in the way of the pastor when the latter seeks to introduce real educational methods. Not a few pastors have cut the gordian knot by assuming the office of superintendent themselves. Our seminaries have been turning out men and women trained to serve as directors of religious education, but our churches have not been ready to receive them. The mortality has been fearful. After a tussle or two with amateur obstinacy in the church board, most of the men in this vocation have found "a larger field of service" in some secretaryship or a college chair. The women, having more meekness, have fared a little better, but their path has not been smooth. The cause of religious education waits to be delivered from the amateur.

Consider finance. Church finances have been supposed to be the layman's specialty. But who can say that this department is being well administered? And who can say that what signs of present improvement there undoubtedly are, are due to lay leadership rather than to denominational agitation inspired by the ministry itself? Who ever heard of a board of trustees spontaneously putting on an every member canvass? But many a board of trustees has put a mortgage on the church property to pay current bills rather than dig into their own and other folks' pockets for money to meet the deficiency. And they have actually called such a procedure good business! After considering the ways of his trustees, many a pastor has wondered in his heart how much business ability the average business man possesses anyway. But lay management of churches grows comical when some man who has made money in tin cans or real estate joins the church and proceeds to tell the pastor and trustees how to run the church! It has never dawned on the minds of some people that though they have managed to run a business it does not follow that they were cut out to run the church! The chances are that the average pastor would make less of a mess running a business than would the ordinary business man trying to run the church. Church finance is quite a study in itself. Some laymen understand it. The time is coming when our churches will employ men for this specific work. In the meantime the average pastor probably brings a better judgment to such problems than does the average board of trustees.

BETWEEN PASTORATES

The time when amateur management of our churches runs amuck is between pastorates. Rare is the church which knows what it wants in the way of a pastor, and rarer is the church which knows how to get it. Whim, caprice, and snap judgment hold high carnival while the

process of selection is going on. Realizing the dangers at such a time, our congregational denominations have tried to create certain devices to assist the churches—but a great many churches are not willing to avail themselves of such help. The result of the amateur method of selecting pastors is the foisting upon the churches of many men who are really amateurs in the ministry. They have had no real training for the work to which they are called. Superficial grounds of selection put a premium upon superficial men. And sometimes one wonders if perhaps the amateur spirit in the pews does not feel a little more comfortable with an amateur pastor in the pulpit!

An amateur church leads naturally to an amateur theology. A church accustomed to using snap judgment on all its temporal affairs is not going to put a deal of deep thought on its belief regarding eternal matters. The church which rejects enlightened leadership in educational matters will not listen to sound scholarship in theology and exegesis. The amateur spirit of our churches finds its logical expression in the millennialist movement. Of the two popular prophets of theological reaction in the land today, one studied theology on the baseball diamond, and the other generated it as a by-product of his life-time vocation of political candidate. The movement has practically no scholars. Its antipathy to our institutions of higher learning is perfectly natural. The short course training school is the only way such a movement can produce propagandists. If they studied longer they would learn too much! The emphasis in the fundamentalist movement is upon the amateur. The layman is given a bunch of proof texts and thereby enabled to sit in judgment upon those who have given a life-time of study to the things of God.

How can our Protestant churches be saved from the amateur? How can our churches be led to exercise a sober judgment which will save them from continually muddling through?

LEADERS AND FOLLOWERS

We need to take ourselves seriously. That is where Rome scores on us. She means business. She has a goal, and works toward it. Too often the Protestant churches seem to be off on a lark. We have a pleasant pastor with pleasing sermons, sweet music, comfortable pews, congenial folk, but we get nowhere. Not until the church really means business will the savor of the amateur disappear from her councils and her thought.

We need to get rid of the amateur minister. The reason why the voice of the pastor is not more heeded is that there are so many pastors whose voice is not worth heeding. The ministry is no place for fools or lightweights. The churches should insist on having men with real training for the tasks to which they are called. Once having chosen a leader, a church should let him lead. That does not mean that he should exercise authority after the manner of Rome. But it does mean that he should have a fair chance to put his policies to the test. His voice should have weight. It should be assumed that he knows his business. He should have the same liberty of initiative which a business executive enjoys. Ultimately our city churches must come to a staff ministry. No man can dis-

charge all the duties of a city pastor equally well. But the pastor is likely to be less of an amateur in religious education, church finance, and especially theology, than is the average layman. Upon him the responsibility for these things should rest.

But will the passing of the amateur spirit lessen the interest of the layman in the church? Will he depart from the sanctuary because he is denied the privilege of using his snap judgment on everything from picking a pastor to the mysteries of Revelation? Not at all. The professionally trained minister gets a much finer cooperation from his church than does the amateur pastor who caters to the amateur tendencies of the congregation. A higher standard of church work always discovers higher abilities in the pews. Today, many are outside the church because of this very dilettante spirit which possesses it. A church with a trained leadership held in respect by its constituency, will attract and command the respect and support of many whose talents are now hid in a napkin.

Cleaning Up Mexico

By Scott Nearing

DURING my recent trip into Mexico, I had the opportunity to see both the plateau life and the coast life, which are entirely different. For 800 miles after leaving El Paso, one sees little but sagebrush and mesquite bushes and the journey is made through an area surprisingly desolate.

This part of the country is primarily a grazing area for cattle and horses. There is little industry other than mining. The villages consist of huts built by the natives of adobe bricks. They go into a district where the soil is the right consistency, dig a hole, put in some water, make bricks, and lay them in the sun to dry. The roof of the hut is square, flat, and plastered with mud. Other huts are made of railroad ties. All have apertures, but few windows, and the doors are very crude.

Along the gulf coast, the method of constructing houses is entirely different. The people here build their houses, for the most part, of cornstalks, set upright and laced together with grass on a bamboo frame, with a hole for smoke and a hole for the door. The roof is thatched. These people are not subject to the cold of the plateau and can live in these cornstalk huts, with mud floors and little furniture. So far as the Indians are concerned (and they constitute the bulk of the population), their living conditions are extremely primitive.

POPULAR DRESS

The people wear cotton clothes almost exclusively—wool is too expensive. Only well-to-do people wear coats. The women wear a long calico gown, of a rough, coarse texture, with a shawl thrown over their heads; the men wear cotton shirts and pants, or blankets thrown over their shoulders in a peculiar fashion, which is very effective. All of the men wear sombreros; they are the distinguishing characteristic of the men's clothes. The expensive sombreros cost up to \$100, and are made of the finest materials,

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decorated with leather. The sombreros of the workingmen cost about five or ten Mexican dollars. The men wear sandals, which cost about two and one-half Mexican dollars a pair, but the women and children wear no shoes. In Mexico City there are numbers of women on the streets barefooted. As far as housing and clothing are concerned, the needs of the Mexican people are comparatively few.

There are many wanderers—people who find shelter where they can. The climate makes it easy for them to sleep as they can. For example, there was at one station a group of station venders who assailed the train with things to sell. All Mexicans have something to sell. These venders have everything, primarily food. One woman was baking cakes "while you wait," with the aid of a gasoline can, cut in two and perforated, in which she had her charcoal fire. Men, women and children were there, selling prepared food of many varieties.

At this station, the train broke down and stopped for an hour and a half. When the venders had finished selling the train, they gathered together—41 people and four dogs—and organized a camp. There was one woman with three children. At 11:30 at night these children were wrapped in blankets and were sleeping on the ground. A half-hour later a train from the south pulled in. The woman left the children, took about 50 cents worth of cakes, and went to this train to sell.

FOOD FROM GARBAGE

The stewards of the Pullman and buffet cars never dump their garbage until they reach a town. On one occasion I saw them dump a bucket. One vender found a strip of ham; twelve children rushed up and fought over tin cans, boxes and other things. Last came the dogs, and all began to eat what the humans had left. One man brought his own dog to the feast and drove away the others, staying on guard until it had finished, and thereby increasing the surplus resources of the family by that much. Such facts will serve to indicate the narrow economic margin upon which these people live. A well-to-do Indian family can put its household goods on three or four burros. Their total amount of worldly wealth is small.

I have been told that the Mexicans are extremely lazy. I had no chance to observe whether or not this is true when they are working for others, but the following things I did observe. In Mexico City there is a device much like our four-poster bed—a heavy frame on which they carry their household furniture et cetera. One man goes in front and one behind and they carry this frame at a trot, with from 250 to 400 pounds of weight on it. In Mexico City there is a large white granite building. The whole of the operation of making this building—the carrying of granite blocks, stone, mortar, etc., was done by these men on their heads or in their hands. They carry piles of alfalfa, lumber, two crates of tomatoes—all on their backs or heads. That is the way the Mexican works. He thinks nothing of carrying extremely heavy bundles, weighing 100 to 250 pounds. He who thinks the Mexican is lazy is laboring under a delusion. I never saw people work so hard in all my life. No American would dream of doing

it. Imagine a self-respecting American bricklayer carrying all of his materials on his head. And yet Mexican labor is done that way. I saw an Indian woman carrying two bags of charcoal strapped to her back. She had walked barefoot for more than two hours, carrying this bundle into town to sell.

Water is scarce in the plateau, and when the women wash they take a flat corrugated board, go to the stream, kneel down, and rub the clothes on this board. One Saturday I was going past one of the irrigation canals; it was lined with women washing their clothes in this cold water—bending over the boards which were laid on a 30-degree bank—the hardest kind of hard, physical labor.

POVERTY AND HARD LABOR

The people are poor and they work hard. What is the reason? In the first place it is because they use no machinery—no reaping and binding machines—no horse rakes. I saw oxen in the field hitched to a wooden tongue which was nailed on to a stick that served for a plow. This plow digs down about three inches beneath the surface of the earth. In this district the Mexican peasant is told that a steel plow will chill the soil. They have no modern agricultural implements.

But that is not the worst. The stuff they raise is very poor. I saw potatoes marketed less than an inch in diameter; tomatoes, one and one-quarter inches; squash, two inches—miserable little vegetables. The kernels on some of the ears of corn reach over about sixty per cent of the ear. No attention is paid to seed cultivation. The bananas are usually third and fourth grade.

The Mexican is a clever worker; his carving, pottery, basketwork and needlework are superior, but he never learned how to raise crops. He lacks machinery and his standard of product is poor, but there is something worse. Every Mexican has something to sell, and he raises, transports and sells it himself. He raises tomatoes, puts them in a box and walks to market, where he sells them. Every stage of production is carried on in a primitive fashion and by the same person. As you travel along, you meet hundreds of men and women with loads on their backs.

If the vender is well-to-do, he has a stall or cart, but the poor man comes in and spreads a paper down and squats there until someone comes to buy. In the street-market there are thousands and thousands of individual venders. Each has a small stock of goods—often produced or raised by the vender himself. Thus you can see that along with the lack of machinery and the low standard of product there also exists this condition—no division of labor, with the produce raised, transported and sold by one person.

A COLORFUL WORLD

I would like to set up, by way of contrast, another side of Mexican life. From what I have said, thus far, you would naturally think: "I should hate to live down there," but I would misinterpret the situation if I left out this other phase. The life in Mexico is intensely colorful. The country is full of flowers. Working girls on the streets wear flowers. They are everywhere in profusion, variety, and richness of color. On the hills they are yellow; in the

valleys they are red, glistening blue, like crystal, or like sunlight on rippling water. Along the coast, mile after mile, are millions of little flowers, whose vines cover everything. The Mexican reflects this colorfulness in his life.

Even the poorest Mexican has a gorgeously colored blanket. The things they use are extremely colorful; their dishes are hand-made and hand-painted. They cook in red or dark brown pots. The Mexican leads a life quite out of keeping with his drab, economic surroundings.

We Americans talk about cleaning up Mexico. The place where we have been most active is Tampico, and in Tampico two things strike you. One is the superb machinery for producing oil, the other is the wretched way the people live. The city is built in the water, the streets are built up, and from the street to each house is a runway. The refuse that they do not dump into the roads they dump into the water; there are thousands of houses on piles over the water. At night the mosquitoes are thick. Here are the people who are producing the prosperity that we and France and England are enjoying. In Tampico I had a picture there of what America is doing for Mexico.

What can we do? First, we may as well pass up the

idea of doing anything for them in a charitable sense. People have to do things for themselves. We can help them, not by sending capital, nor exploitation, nor the army and navy, nor the Standard Oil, but by sending experts to teach them. We can show them how to raise good crops, and give them expert advice on fertilization. We can help them with education. I talked with many children on the street who had never been in school. We can teach them how to read and write. They need help in sanitation. We can send them expert help in these three things—agriculture, education and health, and we can show them how things are done by example. They want to know but they want to do it themselves. The Mexicans are sociable, but they are very set in their ways. They are failing not because they are lazy, not because they are not trained, but because they do not have technical knowledge.

Our surplus is enormous. If we cared to, we could send economic, educational and health missionaries and revolutionize the method by which they live. Bankers cannot do it; only workers can do it. That is our one chance to clean up Mexico.

A Working Federation in Ohio

OHIO has a state federation of churches that works. There was recently held at Columbus a convention of some 500 pastors in which not a single denominational note was sounded. A bishop said fervently, "I am a Christian first and a Methodist next." In saying it he said more than the word would mean under ordinary circumstances. He said, in effect, that our common bonds are more vital than those of our denomination. They are not yet as strong, but then they are not as well knit by organization, and they lack the quality which only tradition imparts. It will take time to win working loyalties from old and tried and going institutions to new and experimental groupings. Somehow the new bonds should be woven by gathering up the threads of the old relationships and weaving them into larger and stronger patterns rather than by weakening the old and thus losing what they hold of good. It can be done through practical interdenominational co-operation, providing we want larger brotherhoods and are willing to see our old alignments diminish that the greater new ones may be made. Certainly we have reached the place where sectarianism must decrease that Christianity may increase.

The Ohio federation is the largest, most active and most promising of all state federations. Its success is due to the fact that ten years ago a state-wide survey was made of the rural church situation. Nothing is so convincing to the open minded nor so confusing to those of closed mind as facts. The facts gathered told of over-churching in some communities and an absence of churches in others hard by; they told of places where churches were most plentiful and morals lowest—of communities where revivals were perennial and vote selling universal. They raised the question as to how the old sectarian church divisiveness was working in rural communities and found it wanting, and they spurred good men to do something about it.

* * *

What the Federation Is Doing

The state federation of churches is the answer of consecrated common-sense to the situation. Fifteen communions are co-operating in its work. They represent the great majority of the evangelizing

cal Christians of the state with President W. O. Thompson of the State University as their President, and Rev. B. F. Lamb as their Secretary. Mr. Lamb was State Supervisor of the Interchurch rural survey and is carrying it through to completion. He now has the field work finished on eighty-eight counties, the tabulations done on seventy, together with maps, etc., and will not only be able shortly to present the greatest single up-to-date rural survey made but to make comparisons with Charles O. Gill's survey of a decade ago and thus to indicate the trend of things in regard to the rural church situation.

The results for fifty-three counties have been published and follow-up conferences have been held in each county. These follow-up conferences are the most significant effort yet made to do something practical about the rural church problem. Forty of the fifty-three counties voted to organize county church federations and six of them have been consummated. The county federation will necessarily work slowly, for it tackles the most difficult of co-operative problems—that which deals with the modification of the local church program. It is not difficult to pass resolutions and make recommendations nor to agree, at the top, *in principle*, but the real nut has to be cracked when application to the local organization is attempted. Some of these county federations will fail, some will succeed so well that the overhead organizations of various denominations will combat them, and some will succeed well enough, no doubt, to serve as models for all others. If a few successful experiments can be wrought out of even so considerable a number of attempts they may hold the future solution of the whole problem in their keeping.

The federation has also held a summer school at the state university for rural pastors, has the hearty co-operation of nine city federations in the state, has given effective help to moral legislation and busily promotes the comity idea in all sorts of ways.

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The Principles of Comity Adopted

The principles of comity adopted take into account both the local situation and the limitations placed upon cooperation by the vested

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interests of the overhead organizations. They are therefore not radical but they are progressive; they do not propose organic union for local churches but they do propose a cooperation that will unite local congregations where there is over-churching and provide for unchurched communities. That is as far as any type of denominational cooperation can go until denominations are frankly willing to sacrifice prestige, following and material forces for the sake of Christian union; so far there is not a single one of them willing to do that.

To say that in every community of 1,000 or less not more than one church should exist is to say a thing that disintegrates the fundamental tenet of sectarianism; the disintegration will work upward when this principle is made effective in local communities and the resultant community churches will follow upward with a new bond of fellowship. The practical problem is met by asking that denominational offices be offered to exchange advantages where there are two or more local churches in such communities—each taking a community as the others withdraw—and by mutual agreement not to enter such communities in competition where new churches are being started. Thus denominational advantage is not sacrificed but the local community gets the advantage of a single church broad enough to command the support of those of all the creeds entering into the exchange. If Methodist and Presbyterian churches exchange communities obviously the one remaining in each community must be undenominational enough to beget the support of those who have given up their denominational connections for the sake of the exchange. Where there are two or more churches in a community without a resident pastor for any one of them the denominational leaders are asked to mediate to secure one in some way. Where possible the local members are to effect all arrangements, the overhead leaders acting only in an advisory capacity, all such factors as community traditions, ecclesiastical strength, family heritages, working efficiency, local leadership and social sentiment are to be taken into account in making the exchange. The federated church is advocated only as a last resort, when resorted to it should not break the denominational connections of the various groups and each group should keep its identity, use its own type of ordinance and the government should represent all groups concerned. Preference is given the denominational type by advocating that the federated church should align itself with some one denomination when possible.

The local church should become an effective community church in that its first service is that to its community. A full-time, resident pastor with a parsonage and not less than \$1,600 salary is advocated, and an automobile should be added. The building should provide for both Sunday school and social activities as well as worship. Wholesome community recreation should be provided, moral life cultivated and all living buttressed under by a virile spiritual message. Boys and girls should have organizations that utilize their best interests, stereopticon and motion pictures should be used for educational as well as recreational purposes and a house to house survey kept fresh and up to date to make it possible to regularly and systematically care with intelligence for the needs of every person in the community.

* * *

The Need of Cooperation

Such cooperative types of church activity as the Ohio Federation are begotten only of a knowledge of the facts. We still occasionally hear bishops and secretaries declare that over-churching is a sensational sort of bugaboo that radical unionists resort to as an argument. They ought to know better but no doubt most of them do not simply because they know some situations but do not know the situation as a whole. The most practical first step toward a larger measure of cooperation is a wide survey. The greatest loss that came of the failure of the Interchurch World Movement was that of the survey; had it been put over the results would have awakened all the churches to the necessity of men and means to meet the needs.

Here are some of the striking needs revealed by the Ohio survey. Only one-fourth of the population are members of local churches and only about three-fourths of these are in any sense active. The difference between these figures and those of the U. S. Census doubtless lies in mere nominal membership. This means that less than one-half the population over twelve years of age are actual church members. The average net gain last year runs at about 4.4 per cent. We may well ask if the churches are holding their own in the rural districts; it would take twenty-three years to recreate a church generation at this rate and it is doubtful if the average church membership runs that long. There are 400 communities without pastors while in communities near to most of them there are from three to seven preachers. Thus there is created what Mr. Lamb calls "a religious no-man's land." The federation pleads that ecclesiastical initiative and energy be used on caring for these communities rather than in developing enterprises for denominational advantage where there are too many churches. A start in the allocation of these communities has been made. Many other interesting facts could be narrated but a single article is too short. A volume giving them will be issued when the survey is completed.

ALVA W. TAYLOR.

British Table Talk

London, January 16, 1922.

WHETHER the Rev. D. A. Major, principal of Ripon Hall, Oxford, is a heretic or not, others more versed in such matters must decide. But one of his brethren in the church of England has made a charge of false teaching against him. It appears that the editor of "The Modern Churchmen," for it is in this office that Mr. Major is best known, does not believe in the resurrection of flesh. For this cause he has been indicted, but the Bishop of Oxford very wisely has decided to proceed no further with the charge. It would have been a disastrous step to define this doctrine in the way which the champions of orthodoxy demand. How many churchmen would be able to accept the traditional belief? Meanwhile both Canon Barnes and Mr. Major have been saying grave things concerning the lack of appeal made by the modern church to its educated laity. But such laymen are not blameless; they are strangely apathetic. Mr. Major however, is clearly not the man to retreat before an attack. In his assize sermon preached at Oxford on January 15 he spoke strong words in defense of those who in an hour when not the earth only but the heavens are shaken, are seeking to detect the signs of the coming of the Son of Man. This they do with boldness, remembering that he himself bade them "not to be terrified or unintelligent in the face of such a crisis, but to lift up their heads in the hope and expectation of coming triumph." One thing the champions of tradition always accomplish: they provide an excellent platform for the men whom they denounce.

* * *

"Slowing Down for the Junction"

Some years ago on meeting Dr. John Brown, whose death is reported today, I inquired how he was. With a happy smile he answered, "Slowing down for the junction." He has passed the junction now. It was one of those homely parables which would have delighted the soul of John Bunyan. For Dr. Brown, no other honor would have seemed more desirable than that his name should be remembered with that of Bunyan. His life of Bunyan is a classic which is never likely to be superseded. To it the minister of "Bunyan Meeting," Bedford, gave his learning, patient research and grave dignified style; and it is safe to say that there was no writer who did so much to make Bunyan a living figure for all time. But Dr. Brown himself had a rich and fruitful ministry of his own in Manchester and chiefly in Bedford. Latterly he lived in retirement in Hamstead and we had the joy of hearing some of his memories out of the past. He was born in 1830 in Lancashire, and was old enough to remember the opening of the rail-

way between Manchester and Liverpool near to which he lived. One of the men to whom he owed grateful memories was Sir John Bowring, who wrote "In the Cross of Christ I Glory." In that England, shortly after the reform bill, when the repeal of the corn laws was advocated by Bright and Cobden, his youth was spent; and all through his ministerial life he remained a strong political force, as became a Lancashire man who remembered those great days. For us who knew him in the evening of his life he was the kindly and gracious old pastor who seemed to link together the former days with the present, and if ever we were tempted to think unfairly of our fathers in God there was always near to us this man with his rich faith, his broad humanity, his unfailing humor, his scholarship and delight in all the noblest literature. "Brown of Bedford" will not be forgotten.

It should be noted that the author of "The Economic Consequences of the Peace," Mr. Keynes, is Dr. Brown's grandson. And a word may be added upon the visit of Bunyan's biographer to America. He delighted to tell how at one place by some enthusiast it was announced that the "author of the Pilgrim's Progress" would preach; and he used to add "there was quite a good congregation."

* * *

In General

Influenza is with us, but so far it has not been so severe an epidemic as usual and nothing like the visitation of 1918, the only occasion in my memory when the medical profession as one of them put it "got the wind up." It is, however, bad enough to dislocate business in some towns and in many offices. . . . There has been a valuable conference of representatives from all the missionary societies to see how far they can cooperate in their home propaganda. Much of the ground was surveyed and, to use the favorite language of our leading statesman, "avenues were explored" and plans for "bridging gaps" were considered. It is only just to say that the British societies have learned much from the inter-church movement; its methods have been carefully noted, and in some ways its very bold experiments have left not only inspiration but warning. It is the task of pioneers to say sometimes after much toil, "There is no road that way." . . . Preparations are well forward for the annual meetings in March of the Free Church Council. Its main theme, we are told, will be "Revival," and this will be surveyed from many standpoints. Not the least important of these will be the standpoint of personal evangelism. To this Dr. R. C. Gillie, the president, has been giving much of his thought and energy. . . . The missionary societies are all of them feeling the effects of last year's depression; but they are agreed that money is the easiest thing to get—many will give money who will not give interest and passion and prayers. Yet it would be ungrateful to forget the immense advances made in the last decade. A glance over old reports is a rare tonic.

* * *

Von Hugel

Much of our time has been given in the last week to Baron von Hugel's "Essays and Addresses on the Philosophy of Religion." This writer is at once the most rich and stimulating writer of the present age upon the deep things of religion, and alas! one of the most difficult to read. Yet if any reader wants to understand beneath all the whirl and confusion of the moment what are the abiding questions, he must read Baron von Hugel; there is no one like him. He is a layman within the Roman church, to which he is devoted as Lord Acton was devoted; but it is doubtful whether, if either of these great men had been in orders, they would have felt so free to write as they have done. But it is not by his scholarship though it is wonderful in its range, nor by his criticism that a reader is impressed; it is by his masterly narrating of the experiences of the soul with God. Read him upon the "given-ness" of these experiences; upon their reality; upon their abiding power; upon the relation of spirit to sense—of the supernatural and the natural. Indeed read him from beginning to end and then read him again. And sometimes as the reader is making his difficult way through the writer's strange phraseology, he

will meet with some beautiful and tender story out of his life. The index is unusual: here is one extract:

"Irish, the:

Barmaid 223, 224:

Washerwoman, 289, 290."

And if the second reference is turned up, this will be found: "There is an Irish Roman Catholic washerwoman with whom I had the honor of worshipping some thirty years ago in our English midlands." Then follows the story of her great and triumphant faith, and how "God and the utter trust in him and in the wisdom, the love of his will swallowed up all the pain, physical and mental, and all possible conflicts and perplexities.

* * *

Dr. Horton on "Auto-Suggestion"

Impress on your own mind, by frequent meditation and repetition, especially in the moments of sleeping or waking, those truths of Christ, which your faith accepts. For example: "Jesus Christ came to save sinners, of whom I am chief." "He breaks the power of cancelled sin, and sets the prisoner free." "Sin shall not have dominion over you." "Reckon yourself to be dead indeed unto sin, but alive unto God." Or, more specifically: "It cannot be his intention that I should be mastered by this bad habit; therefore it is not too strong for me. I can overcome. It is powerless in presence of his redeeming love." These and similar suggestions you can make to yourself; and the ideas, sinking into your mind below the level of consciousness, will do the work. The psychologist is content to call this strange unknown power that is ever working in us to maintain life, to heal disease, to direct the mind, to control action, the unconscious. It is, no doubt, unconscious to us. But action so intelligent, so marvelous (even miraculous) must be conscious to Some one. And indeed, in following out the results of such suggestions and auto-suggestions in the salvation of the soul and the formation of character, we cannot hesitate to identify the so-called Unconscious with the spirit of God, and to recognize that to this Christ referred when he spoke of abiding in us, and so bringing forth fruit.

EDWARD SHILLITO.

Contributors to This Issue

SAMUEL McCOMB, since 1916 canon Cathedral of Incarnation, Baltimore; recently appointed dean of Episcopal Theological School, Cambridge, Mass.; one of the founders of the Emmanuel movement; author "Prayer: What it is and What it Does," etc., etc.

SCOTT NEARING, sociological author and lecturer.

LUCIA AMES MEAD, author of "Primer of the Peace Movement"; authority on international questions.

JOHN R. SCOTFORD, Congregational minister, Cleveland.

THOMAS CURTIS CLARK, member editorial staff of The Christian Century; member The Poetry Society of America, Midland Authors, etc.; author "Love Off to the War," etc.

Red-Blooded

That describes our publication prepared for adult and young people's classes studying the international uniform lessons—

The 20th Century Quarterly

This Quarterly is undenominational. John R. Ewers' talk on the lesson (see above) is a big feature of the Quarterly.

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CORRESPONDENCE

The Two Campbells

EDITOR THE CHRISTIAN CENTURY:

SIR: I am at a loss to understand some statements Mr. R. J. Campbell makes in his book, "The Life of Christ," when compared with his views in regard to the same questions published in his *New Theology*.

In the latter, reprinted in 1912, he states in reference to the virgin birth of Christ: "The virgin birth of Jesus was apparently unknown to the primitive church, for the earliest New Testament writings make no mention of it. Paul's letters do not allude to it, neither does the gospel of St. Mark. 'In the fulness of time,' says the great apostle, 'God sent forth His son born of woman.'"

"He was of the seed of David according to the flesh," but nowhere does Paul give us so much as a hint of anything supernatural attending the mode of his entry into the world."

"The supposed Old Testament prophecies of the event have nothing whatever to do with it."

"It seems strange that belief in the virgin birth of Jesus should ever have been held to be a cardinal article of the Christian faith, but it is so even today. There is not much need to combat it, for most reputable theologians have now given it up, but it is still a stumblingblock to many minds."

"The nativity stories belong to the poetry of religion, not to history. To regard them as narrations of actual fact is to misunderstand them."

"It can hardly be maintained that Christian preachers who know the truth about these matters and refrain from stating it plainly are doing their duty to their congregations."

Now, in his new book, "The Life of Christ," 1921, Mr. Campbell says:

"The whole life of Jesus is one long miracle. He himself, as we have seen, is the supreme miracle; why hastily conclude that in the manner of his birth there could be nothing supernormal, nothing differentiating Him from mankind at large?"

"The appearance of a celestial messenger represents not more but less than the truth of what happened."

"It could not have taken place without supernatural accompaniments, for little though earth know about it heaven knew all. So far from the supernatural being a difficulty here its absence from the narrative would create a greater difficulty. There is no difficulty save in the mental attitude of our age."

I hardly thought belief in demon-possession would be credited in these days of scientific knowledge.

Richmond, Va.

LENNOR ELWOOD COOKE.

Giving the Devil His Due

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been interested in the correspondence in connection with the cathedral at Rheims and in Alva W. Taylor's article. I was in Rheims this summer and I was very much impressed that the statements in relation to the destruction of the cathedral had been exaggerated. I was told there that the cathedral could be almost entirely restored. Many of its most precious art objects were removed to places of safety. With the destruction of the city all around it, I was amazed that so large a portion of the cathedral is still standing. With the terrific bombardment, the Germans must have exercised some care in sparing the cathedral.

I was in Amiens in the latter days of the war after the Germans had gone from in front of that city and there I was impressed in the same way, with the remarkable preservation of the second finest cathedral in France. Buildings in every direction were completely destroyed but the cathedral, which stood out above everything else in the city was practically untouched. I was told by one of the inhabitants there that only one glancing shot had struck the rear

of the cathedral, which damage could be replaced with a few thousand dollars.

We shall have to cast aside many of the stories we heard during the war as to German barbarism, because visitors to the devastated areas are bringing back different stories. I went through Belgium last summer and talked with many people there. I could not find on the ground evidence of any of the things I heard at the time of the war. Sir Phillip Gibbs, in his recent book, "More That Must Be Told," has the same experience to report.

I had an interesting experience at San Mihiel last summer. While visiting in this city, which was held by the Germans throughout almost the entire period of the war, I met a French resident of the city who had been taken prisoner by the Germans in September, 1914, and had not heard from his wife nor family in the city during all the balance of the war inasmuch as he was taken behind the German lines. I expected to hear a story of the cruelty of the Germans while in possession of that city (which figures so largely in the annals of our own brave American troops who secured it toward the end of the war). On the contrary, he told me he was personally treated most considerately by the Germans while a prisoner and, although separated from his family and expecting himself to hear they had been treated brutally in his absence, he found on his return that his family and neighbors in San Mihiel expressed deep appreciation of the way the city had been governed and the inhabitants treated under the German war rule. He said the Germans paid for the goods they took from the stores and that the women and children suffered no inhuman treatment.

I mention this not because I am fully acquainted with all the things which happened, but simply because to my personal knowledge, both in relation to the two great cathedrals and the experience related, I found there had been many exaggerations. Until we Americans realize, as President Harding recently said, that newspapers were used for purposes of arousing hatreds during the war, we will have no due appreciation of the tasks which lie before us. It is such men as Dr. Taylor who are bringing about a better understanding and are helping us to see facts as they are.

Denver, Colo.

JAMES H. CAUSEY.

"The Balance of Power in Religion"

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be assumed that a paper like THE CHRISTIAN CENTURY means to engage wholly in constructive criticism. A recent editorial, in subjecting "reciprocal exchanges" to scrutiny, seems to fail of a fair recognition of all that is involved. So far as known the plan of "reciprocal exchanges" was formulated in 1905 by a member of the Interdenominational Commission of Maine. For four years it lay simply as a paper proposition. Then it was applied in Maine, and has since been repeated in many states of the Union, across the entire country.

There is no need of pausing to say that your editorial uses the dangerous instrument of sarcasm when it speaks of "the bumption" and "statesmen," using the word in quotations, and then adapts a vein of derision toward all denominations. It is enough to set forth the real objects and gains, sought and found, in this plan of reciprocal exchanges.

In the first place it may be stated that the plan never proposed to preserve the balance of power in religion or between denominations. It set out distinctly to accomplish the following:

1. To substitute for the old competitive method of "the claw and tooth" between denominations, the judicial process of conference in the search of equities, and of fairness and honor in adjusting interests. This it has done.

2. Everyone who knows the history of the pioneer movements of different denominations knows, as your editorial indicates, that

there has been a scramble for the pre-emption of places which promised to be desirable from a denominational point of view. The plan of reciprocal exchanges has been brought to bear upon just such places as these, at the time when it has been discovered that the towns, instead of growing, became decadent; and the plan contemplates ascertaining which church, since but one should occupy the place, should retire in favor of the other. This is a Christian attempt to undo the mistakes of the past. Nothing is finer. This has been gained.

3. A Christian psychology has been begotten. Denominational administrators, whose reputation and promotion oftentimes depend upon statistical returns, which they make to their superior bodies, have discovered that the just operation of this plan, while eliminating some weak churches, takes away no members, no property, and no opportunities, for the exchange brings, in another field, a substitute for all that may be lost. Still further, the members of a church, who, under these agreements are asked to forego the church of their own preference, find a satisfying conviction in the thought that their church elsewhere gains what it may lose through them.

All of these concrete advantages have actually been gained. But there are larger implications which run more into the field of Christian philosophy. Some of these may be set down here:

1. The hope of Christian unity lies in the fact that Christians everywhere are beginning to reduce in number the convictions of their faith which they classify as essential; and are recognizing that hitherto they have regarded many tenets as essentials which now they look upon more as matters of personal preference, personal taste, or due to temperament; and in this discovery of a decreasing number of essentials, they have come to a realization that the great evangelical denominations have practically in common these essentials.

2. This increasing recognition of a fundamental unity in faith makes it possible for members of a church of one denomination to find ample opportunity for the expression of the essentials of their faith in a church of another denomination, when local conditions render it absolutely impossible to maintain more than one church.

3. The Protestant doctrine of "the right of private judgment" exalts individualism and justifies within a single church a great variety of doctrinal views and dogmatic convictions. No church, whatever its creed, wherever it exists, has all of its members believing just the same things.

4. The common functions of all churches lie in these social fields:

(a) The local church is a social center for acquaintance and friendship, where the human touch prevails.

(b) The local church, however small, is nevertheless a great educational institution, in which the proclamation of truth, the explanation of the principles of life, and the inculcation of personal duties are constant themes.

(c) The local church, however meagerly equipped it may be, is yet a place of worship, where the deepest and most profound emotions are stirred, in the sense of awe, and in expressions of adoration and praise.

(d) The local church is a means of ministry and service unto the community—the combination of Christians in united good will and good deeds.

5. There is "a variegated gospel," as Paul calls it, which requires us all for the perfect blend. No one denomination has it all. It is not, therefore, so important as to the point of a circle from which one starts, provided the center is all important, and all are moving toward the center. With such thoughts in mind, there is no cheap juggling of churches or advantages, when the mind thinks of the whole. At the two extremes of denominational organizations these facts are becoming more clearly recognized. One extreme is the community itself. Christians within a community are seeing that their differences need not divide them. The other extreme is at the very top of the denominational organization. The leaders, so called, recognize that there is an essential unity and

that there must be cooperation. Between these two extremes are intermediate organizations whose administrators find the greatest difficulty in cooperation and unity. To these men reciprocal exchanges come in a language which they can understand.

6. We must all recognize that changes in any human institution come about slowly. The time element is often overlooked, but must not be neglected. Even if reciprocal exchanges are a temporary expedient, they are nevertheless justifiable, in order to permit time to have its perfect work.

A few statements respecting the Community Church should be made.

1. There is no interdenominational organization with which the Community Church, in justice to all its component parts, can become affiliated.

2. Historically the denominations have developed efficient and extensive organizations for furnishing a ministry, educational institutions, literature, missionary fields and outlets, both home and foreign, and all the other agencies and activities which are non-local in character, and reach, as did the mind of Christ, to the world.

3. If a Community Church is to be saved from thinking only of its community, and in that sense being a selfish and self-centered organization, it must have these overhead and outside contacts with a denomination, for the sake of the larger ministry and devotion to which it is called.

It is because of these considerations, and others which are not here named, and not for any small aspects of reciprocity for the sake of preserving the balance of power, that denominational leaders have approved the plan of reciprocal exchanges. And doubtless the plan will continue to be used so long as its seems to have virtue in it.

ALFRED WILLIAMS ANTHONY.

Home Missions Council,
New York City.

[The communication by Dr. Anthony is only one of a large number of communications we have received, discussing, many of them in like vein, the editorial on "The Balance of Power in Religion." Dr. Anthony's statement is so comprehensive and authoritative that it seems superfluous to publish any others. It is our conviction that a re-reading of the editorial itself (see issue of December 29, 1921) in the light of Dr. Anthony's criticism will both reveal the irrelevance of much of the criticism and prove the best kind of a rejoinder to those points which are relevant.—THE EDITOR.]

Church and Lodge

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that the trenchancy of Lloyd Douglas' argument in his searching article, "The Church's Self Respect," is dulled a bit when you analyze the basis of his comparison. Just a little thinking will persuade anyone who knows both the lodge and the church that there is a plain difference between them. This difference makes impossible comparisons between the methods employed by the one or the other in recruiting or gaining members.

A lodge is by its inherent nature an exclusive organization. If I mistake not the spirit of its Founder, the church is inherently an inclusive institution. When the church has traversed the paths of exclusiveness, from whatever standpoint, it has lost its message and its power. On the other hand, a lodge is built upon a certain standard of exclusiveness. There are mysteries and secrets which are legitimate and appropriate to a lodge. But mysteries and esoteric whisperings, grips and words, in a church are monstrous. In a lodge, the members must vote upon each candidate; but the power of "black-balling" an aspirant for church membership has never been granted the members of a church without a result in grief and petty wrong. A lodge requires of its candidates the knowledge of certain matters to which Dr. Douglas advertises. But the main matter with the church has been its habit of catechising people and making them submit to doctrinal tests before allowing them full rights as members. A lodge is static in its ritual. A

static church is the last thing that Lloyd Douglas would enjoy, I am sure. Without continuing farther in characterizing the differences between a lodge and a church, it seems clear that there is a fallacy involved in trying to compare methods by which one or the other adds to its roll of members.

Why not apply a simple standard of common sense? We want the church to grow, and honesty demands that we admit we want it to grow in influence and power in the community. We don't need to try to bluff people into thinking that they are not necessary to the church's vitality. There are scores of ways in which we may get the church started in a larger growth. Very well, apply the method best adapted to the situation. If the more subtle forms of invitation will prevail, that is fine. But if a good, straight sales-talk is necessary, don't stand back and worship the other method so piously that you refuse to put your proposition up strong to your friend of the Chamber of Commerce. Use ordinary horse-sense. Isn't it Kipling who makes one of his characters say,

"There are nine and sixty ways,
Of singing tribal lays,
And every single one of them is right."

The church's self respect does not rest upon method. Some of the most self respecting churches I know anything about have a constant campaign of recruiting—button-holing men, sending out sales literature, having straight forthright talks with men—remembering that it is not the way you get it done that counts, but what the way leads to. Cheap stuff is never in order. Nor is sob stuff! The whimpering approach never sold any line of goods. And, by the way, what is wrong with the analogy of the salesman? Personally, it appeals to me. To my notion the church's self respect rests upon intellectual integrity, moral greatness and emotional fervor. With these three qualities, any church with any reasonably decent method cannot only keep its self respect but turn in a good record of statistics for the Year Book.

Webster Groves, Mo.

DWIGHT J. BRADLEY.

John's Gospel and Messianism

EDITOR THE CHRISTIAN CENTURY:

SIR: Thomas Dyke in your issue of January 19th cites the authority of Goodspeed as showing that to the author of the fourth gospel the return of Jesus had already taken place in the coming of the Spirit into the hearts of believers. It is a strange note that the fourth gospel abandons messianism, whatever that word is intended to convey. But that the last chapter of the fourth gospel was a later writing than the twenty preceding chapters is almost a certainty, and it has a strong suggestion that it was written after the Revelation.

The situation called for a new ground of hope in that coming of the Lord which the believers were expecting would transpire in Paul's time. This accounts for the explanation that the saying of Christ concerning John spoken to Peter, "What is it to thee if he (John) tarry till I come" was rumored and spread abroad among the brethren. It was a comforting message to discouraged hearts that from Christ himself came an implied promise that John should tarry till Christ should come. It seems very strange that anyone could suppose that a spiritual coming into the hearts of believers who were living in the Spirit should be taken as fulfilling that great coming of which Paul spoke. It is equally strange that any should still be looking for Christ to come in the clouds of heaven since he did in fact so come to give to John the book whose seals he had broken and did fulfil the implied prediction that John should tarry till he came.

The coming of Christ which is yet to be is the unveiling of that Revelation which I think not one reader of your able paper will claim to understand or can explain as he does the other New Testament books. Though it appraises itself above all the others it is least regarded and of least authority. Professor Goodspeed has shown a more sympathetic appreciation of the Revelation than most scholars, but even he does not yet seem to see that John's

gospel and Revelation are connected as closely as Luke's gospel and Acts of Apostles. The full apprehension of this truth explains the addition of chapter 21 in John's gospel and transfers us from the high plane of Luke's two great books to the still higher plane of John's two greater books whose ending is the prophecy that their testimony would lie dead in sackcloth but would rise again and be the law of God.

JASPER S. HUGHES.

Holland, Mich.

New Books by ROGER W. BABSON

Author of "Religion and Business."

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Raising the large sums required to finance non-money making organizations like the churches and colleges, which do so much for human welfare, has always been their most difficult task. Perhaps this is because the soliciting has been done by those who were (literally) good at spending other people's money, who had never even tried to make any money themselves. Mr. Babson has been consulted on the making of money by the wealthiest interests of America. When he writes a book to prove that it is the best business wisdom to go into these more enduring investments that never pay back even the principal, and do so on a larger scale than the world has ever seen—well, business men will all want to look at the proof.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lawsuit Over the Bible in California

The secularists of California are now busily engaged in trying to banish the Bible from the public schools. At Fresno the school board ordered the Bible in the school library. They were attacked in the courts for this action, and the court ruled that the Bible was one of the world's masterpieces, and belonged in the library. It was further ruled that to read the Bible without comment was legal. The secularists have taken an appeal from this decision, and the case will probably be appealed to the supreme court of the state. It is about time that the supreme court of the United States faced one of these cases. The position that the Bible is a sectarian book and dangerous in the schools, while Greek mythology is wholesome and uplifting is one rather hard for the average man to understand.

Lectures Thirty-five Times in His Own Church

Dr. Russell H. Conwell recently delivered his lecture, "Acres of Diamonds," for the six thousandth time. It was also the thirty-fifth time that it was given in his church. The church was packed and the Ladies' Aid Society, which had the lecture in charge, asked Dr. Conwell to repeat his lecture in the near future. He is unique as a minister and platform man in that the receipts from a most popular platform career have been devoted to religious work in Philadelphia.

Baptist World Statistics Very Encouraging

The Baptist Handbook is a volume in which facts and statistics of the Baptist denomination are given for the whole world. While the English Baptists continue to decline in numbers, the statistics for the world over shows a very marked increase for the year 1921. The churches have increased by 4,368, the membership by 307,209 and the Sunday school pupils by 301,241. The figures for many European countries are still incomplete owing to the conditions following the war. It is thought that when these figures come in they will be very encouraging. The total number of Baptists in the world is given as 8,671,613.

Community Church the Only Hope of This Town

It is now eighteen years since the Valley Chapel Methodist church of Stockton, Ohio, closed its doors. For a long time the community was entirely without a religious shepherd. In 1918 some local laymen conceived the idea of creating a religious organization broad enough that it might command the support of all the religious people in the community. The organization has been a decided success, and now includes in its membership Methodists, Friends, Presbyterians, Lutherans, Disciples and others. The basis of the organization is the acceptance of the Bible as the discipline book and Christ as Saviour. The little church has

105 members and the Sunday school is of equal size.

Cooperate Where They Could Not Federate

At Assonet, a suburb of Fall River, Mass., the Congregational and Disciples groups recently attempted to get together in a church federation. The effort was not successful, for they could not agree on the terms of organization, but they have made a unique decision in their determination to secure a pastor who would preach in each church. He will preach alternate Sundays in the two different buildings. It is thought by some that this partial cooperation will lead to something more intimate provided a minister is secured who works in the right spirit.

Methodists Issue New Statistical Report

The statistical year of the Methodist Episcopal church ends with December 1 and recently the annual reports of that denomination were given out to the press. The net increase the past year was very encouraging, a net gain of 90,404 being recorded. There are now 3,938,655 members in this communion in this country, and the foreign membership is 542,087. The income of the various benevolent boards for the year reached the impressive total of \$19,472,423. There are 40,198 churches and 34,500 ministers and local preachers. The average salary of a Methodist preacher in this country is \$1,576. The church has property and endowments valued at \$450,000,000.

Many New Federated Churches Come Into Being

A denominational journal reports the formation of ten new federated churches in Connecticut, in which the local Congregational church is involved. On account of the form of organization of a Congregational church, it has fewer handicaps than some in entering a community church. The following are the names of the towns with the new organization of religion: Ashford, Barkhamsted, Eastford, Easton, Nepaug, New Fairfield, Roxbury, Staffordville, Thompson and West Woodstock. A federation of a Congregational church with a Universalist church at Pigeon Cove, Mass., was recently accomplished. The Methodist and the Congregational churches of Custer, S. D., have recently formed a community Sunday school. The two cooperating churches are now seeking a man who will be pastor of the religious groups.

How Home Mission Money Is Wasted in Montana

Rev. T. F. Tucker, a Methodist minister of Malta, Mont., now serving a community church in that town, tells an astonishing story in the current number of the *Community Churchman*. When he was stationed in Malta by his conference three years ago, he found six little struggling churches. The Congregation-

alists were willing to merge into a community church, and many of the Episcopalians joined as well. With practically the whole community a unit in their thought about the local organization of religion, one would have thought that the denominational higher-ups would have cooperated with the community plan, but this was not the case. The Methodist church and the United Brethren church each have sent a preacher to the field to minister to a handful of people, costing a total of \$2,500 out of the home mission funds of the two denominations. Ten members have remained in the Methodist church. The United Brethren minister has a Sunday evening audience of five on frequent occasions. This indicates the extent to which some ecclesiastical leaders are willing to go in the crushing of the new community church movement. But the community church is not much hindered.

Circulate Good Books Among the Methodists

Way out on the Pacific coast Methodist ministers are so hungry for the good new books that they have arranged a method of co-operation in securing them. The Social Service Commission of the conference has established a circulating library. Each minister who uses the library must contribute one book to the library each year. This makes him a member of the co-operation. The conference committee passes upon all books offered, and they are accepted only as they measure up to the standards set. Each man pays postage on his book on the next user which gives the minister a book for each postage bill. The books not only cover the field of economics and sociology, but religion, philosophy and politics as well.

Chicago "Y" Has a Rousing Annual Meeting

Mr. L. Wilbur Messer recently presented the thirty-fourth annual report to his board of managers. With film and stereopticon slide he brought quickly to his board members some impression of the large work the Association is doing in Chicago. Thirteen buildings are in constant use, and in these buildings an average of 3,746 men are housed every night. A paid membership of 38,325 men is scattered over the city. In addition to the members, thousands of other men are benefitted every year. It was reported that 146,000 different men were lodged at the "Y" hotel during the year and 192,000 attended the Americanization lectures in public parks and playgrounds. The educational work is summarized by the fact that 4,291 men and boys were students in the regular day and evening schools. In the gymnasiums 1,934 men and boys are in daily attendance. A part of the genius of Mr. Messer has been his ability to gather around him a group of strong and resourceful business men who provide the finances for his large enterprises. He now has 2,213 men in Chicago who constitute this

financial body-guard. These men are giving regularly \$200,000 to the maintenance of the work, and in addition have helped in the acquisition of seven and a half million dollars worth of property. Mr. Messer holds with the more conservative section of "Y" secretaries, and places strong emphasis upon the religious work program of the Association, though the social service activities bulk large.

Methodists Enter the Logging Camps of the Northwest

The logging country of the great northwest is a field quite difficult to cover, and the Presbyterian workers, four in number, have been reinforced by four workers of the Methodist church. Two of these men are at work in Gray's Harbor country, one in the Willipa Harbor district and one covers the whole lumber area of western Washington. Twelve pastors who have charges occasionally perform religious services for the loggers in addition to the regular work enumerated above. In the Gray's Harbor area, Rev. George Magwood is meeting with great success in organizing the "Loggers' Christian Brotherhood." Rev. J. Herbert Geoghan is very skeptical with regard to current reports of a \$53,000 fund being expended by the I. W. W. in the logging country on propaganda. He says: "The size of the I. W. W. organization and its strength and enthusiasm has been very foolishly overstated. To make statements of this kind in the eastern churches relative to the 'Red' menace in the western logging camps may be good tactics as far as the securing of financial support is concerned, but I am inclined to question the ethics of it all."

Methodists Are Generous to Old Ministers

The Methodist church is the place for a minister to grow old, for it is the most generous organization in the treatment of the veterans of spiritual wars. Dr. Joseph B. Hingeley of Chicago is corresponding secretary of the Board of Conference Claimants. Dr. Hingeley reported that the amount of pensions in 1908 was \$600,000 and that the amount now needed to satisfy fully all the claims of the pensioners is \$3,000,000 a year. A decade ago not one Methodist pensioner received more than \$600 annually, while now 500 get that and larger sums. In 1921 there were 3,000 pensioners who received less than \$200 a year, 25 who received less than \$100 a year, and 1,000 pensioners were given less than \$50 a year. "Ten years ago," said Dr. Hingeley, "there were four claimants in the entire church who received more than \$500 a year. In 1920 there were 1,839 who received that amount or more and in 1921 a much larger number. In 1910 no claimant received as much as \$600 but in 1920 there were 455 who received \$600 or more and in 1921 about 500 claimants who received that amount. In 1910 four-fifths of the total number of claimants received less than \$200. In 1921 over three-fifths of the claimants received more than that amount. The pen-

sioners include 3,295 ministers, 3,787 widows, and 764 children."

Presbyterian Church Strong in Mission Work

The Presbyterian church is strong in its foreign work. This task was taken up in 1837, and in the period intervening seventy million dollars has been expended on the redemption of the world. The income for foreign work the past year reached the impressive total of \$4,633,000. Seventeen thousand converts were received into the Presbyterian church on foreign fields last year through profession of faith. The largest Presbyterian church in the world is located at Elat, West Africa, with 8,000 members. This denomination numbers within its secretarial force some of the great missionary statesmen of the task of world evangelization.

Central Church of Indianapolis Dedicates

Central Christian church of Indianapolis recently dedicated a modern educational plant. The dedicatory services were held on the afternoon of January 29, and ministers of many churches in the city were present to felicitate the church upon its achievement. A portrait of Mr. George P. Harvey, one of the loyal benefactors of the church, was unveiled in connection with the dedicatory services. The pastor of the church is Rev. Allan B. Philputt, one of the veteran ministers of the city, and the dean of the Disciples group.

Publishes a Declaration of Good-will

First Unitarian church of Louisville, Ky., at the New Year published in the local press a declaration of good-will toward the other churches and religious organizations of the city. Such a declaration is an unusual thing in these days when sectarian competition is still a fact. The New Year declaration takes on additional meaning from the fact that the past year the Unitarian ministers of the city were debarred from fellowship in the local ministerial association, owing to a recrudescence of theological prejudice.

Religious People Do the Giving

The Boston Transcript, which has a very complete review of religious facts and movements every week, recently made a survey of the philanthropy in the eastern and northern sections of the United States. It was found that in a single year a billion dollars was given to various enterprises. The people who gave the money were also investigated as to their religious convictions. It was found that 78 out of every hundred names were those of communicant members of the churches, Jewish, Catholic or Protestant. The membership of the various churches enumerated above is only 41 per cent of the population. The Transcript makes the deduction that 78 per cent of the givers come from less than one-half of the population. It is well-known that Jewish philanthropy is mostly for Jewish objects and that the great humanitarian appeals get a response

chiefly in protestant circles. Thus one-fourth of the people of the country bear in large measure the burden of the humanitarian movements.

Unitarians Would Like to be Like Methodists

The Membership Campaign Committee is trying to thaw out the ice of Unitarian dignity. All over the nation efforts are being made to recruit Unitarian churches. It is a bit unusual to say the least to find the National Membership Campaign Committee using such a statement as the following: "I wish some one would tell me," says Ernest G. Adams, "why we haven't shown the same disposition to go out and save that our Methodist brethren have. To my mind, the Unitarian faith is the most virile faith that is possible to conceive, and I, for one, simply cannot help constantly jumping up and crying out the good news! Why other people can't see it I don't know, but I feel that this campaign we are on today is the test of our manhood; it is the test of our womanhood; it is the test of whether religion is something to save with or something to take to ourselves and to care for our own precious skins."

At 85 Thomas Kane Goes On

Few Protestant laymen in America have affected ecclesiastical practice more than has Thomas Kane of Chicago. A Presbyterian and for a long time a commissioner to the General Assembly, he has devoted his life to the preaching of the tithing principle. At first the preachers had no tolerance for his idea, but this year nearly every one of the evangelical communions of the country is carrying on a "stewardship" campaign, and using the literature of the layman who for so long anonymously advocated a return to old-time biblical methods of giving. That this old man of 85 has abated none of his vigor may be seen by the fact that in sixty days recently 300,000 pamphlets went out of his office for distribution in the various denominations. In his early days he produced the silent slate which reduced the noise of the school-room for those who are now of the older generation. The remarkable fact about the life of this man is that he has built up a great publishing business in which there is no suspicion of hoarding up for himself any large wealth.

Editor Tells Churches to Get Together

On a recent Sunday morning the Presbyterian church of Sterling, Ill., burned to the ground. At almost the same hour, the Methodist church edifice of the Twin city, Rock Falls, also burned. Commenting on the community situation created by these two regrettable occurrences, the editor of the Sterling Gazette urges the members of the churches that have lost their buildings to join other churches and thus decrease by two the number of congregations in the twin cities. The editor calls attention to the great evils to be fought in the world and the greater efficiency the churches would have if they were organized in stronger

groups. The organization of a new United Brethren church a few years ago was strongly opposed by this editor.

Disease Follows in the Wake of Famine

The American Relief Administration in Russia has recently cabled the Federal Council of Churches that disease is now following in the wake of the famine. The official dispatch puts the matter tersely: "Contagious diseases raging; spreading rapidly. Typhus approaching worst stages. Cholera widespread. Appalling lack of medicines, medical equipment, clothing. These statements made after thorough investigation. Charitable organizations should concentrate efforts for the collecting of funds for medicine and clothing." Mr. Herbert Hoover declares that several millions of dollars are needed for medical supplies alone. The funds voted by governments will keep alive three million people until the next harvest. Twelve million people are in danger of death by starvation. Private benefaction must bridge the gap.

Will Stress the Devotional Life in Lent

The protestant churches are every year making increased use of the spiritual opportunities of the lenten season, without taking on any of the dread formalities of older observances. This year the Federal Council of Churches has issued a booklet for the guidance of the churches, providing daily readings for each day in the lenten period. As the studies are based upon the gospel of Luke, specially bound copies of this gospel will also be furnished. The Reformed and Congregational denominations have underwritten the financial cost of the booklet. The committee which produced it was composed of Rev. F. L. Fagley, Rev. Oscar M. Voorhees and Mr. William A. Harbison.

Pastors' Convention of Ohio a Success

Four hundred ministers of Ohio attended the state convention held by the church federation at Columbus, January 22. The sessions extended through four days and were of instruction and inspiration. This is the third annual meeting of its kind and it is declared by its promoters to have been the most successful of the series. A tentative program for the federation for the next eighteen months was approved by the convention. Some of the most eminent church leaders in America participated in the discussions.

Where the Big Disciples' Churches Are

The work of the Disciples of Christ is largely localized in the north central Mississippi though their churches are to be found in every state in the Union save one. The recently published year-book of the Disciples gives the leading churches, both from the stand-point of membership and of achievement, so far as achievement can be reduced to statistics. The five largest churches in members are as follows: Canton, O., with 4,000 members; University Place of

Des Moines, with 3,076; Pittsburgh, Kas., with 3,000; Linwood Boulevard of Kansas City, with 2,413, and First Church of Akron, O., with 2,239. The Sunday school list is not the same as the church list. The five largest Sunday schools are at Canton, O.; Long Beach, Calif.; Third of Indianapolis and Tabor, Ind., and Ft. Worth, Tex. The churches that lead in missionary giving are Akron, O.; Euclid Avenue of Cleveland, Union Avenue of St. Louis, Dallas, Tex., and Linwood Boulevard of Kansas City.

Disciples' Churches Have No Ministers

The ministers of the Disciples churches have been driven from the manse in recent years in droves by hard economic necessity. The latest published statistics indicate that of the 8,956 churches only 3,339 now have full-time preaching. The churches with part-time preaching total 2,226 while there are 2,291 churches that have no ministry at all. Some of these churches without a ministry are small, but many of them have a real field. While the colleges recruit the ministry, the leakage from economic causes continues, and no account is taken by the national and state leaders of this fact. The death roll among the ministers last year was 56. Most of the loss is to be accounted for in other ways.

Baptists Will Go to Sweden in 1923

The city of Stockholm will be the rendezvous of Baptists who seek the world wide fellowship in 1923. The Baptist World Alliance has accepted an invitation to meet there in July. Although the first Baptist church was organized in Sweden in 1848, the movement has grown so rapidly that there are 60,000 Baptists in Sweden at the present time. Early in the movement in Sweden a theological seminary was established, and very quickly the churches were able to secure a native ministry. Many denominations now have a world organization, including Methodists, Presbyterians and Congregationalists. Baptists are really the most cosmopolitan of the various protestant denominations, but their international organization did not come into being until a few years ago.

Tennessee College Suffers Loss by Fire

Denominational colleges have a hard time to get along under the best conditions, and it is but little short of tragedy when one of them suffers heavy loss by fire. On January 10, Morrison Normal and Industrial college, an institution of the Methodist church in Tennessee, lost its dormitory by fire. It is estimated that the loss exceeds \$60,000. The people of the town were very generous to the colored students who had been made homeless by the fire, and took them right in. The building was in part insured but the insurance is not at all adequate to provide for a new structure, particularly in view of the present prices of building.

Methodist Minister Becomes Prison Chaplain

Rev. Frank C. Bruner, a Methodist

minister of Rock River Conference, has been appointed chaplain of the state penitentiary at Joliet, Ill. For twenty-three years he served as pastor in Chicago. He has an interesting military record, having been chaplain of the Third Illinois Infantry during the Spanish-American war. He has been much in demand on the lecture platform, particularly in Chautauqua work.

Syracuse University Finds a President

Syracuse University, a Methodist institution, has selected a new president, Charles Wesley Flint, D.D. He succeeds Chancellor James R. Day. The new executive is only 43 years of age, but has already won his laurels in the academic world. As president of Cornell college in Iowa he has been a pronounced success. A Canadian by birth, he took the regular theological course at Drew Seminary. He has had a number of successful pastorates, succeeding Dr. Francis J. McConnell at New York Avenue church in Brooklyn. The institution to which he goes has 6,000 students, and in this responsibility he will have ample use for his educational leadership.

Episcopalians Establish a Speakers' Bureau

In these days up-to-date churches often feel the need of an outside voice in connection with the various societies of the church. In case the church has a forum, this need is particularly important. In western New York, the bishop of the Episcopal church, Bishop Brent, has established such a bureau and through the agency of the bureau speakers are being placed every day. Every speaker who goes out is known by the bishop to be a proper person to assist in church work. Through this means the parish program of Episcopal churches in western New York has been made very attractive.

Moving Picture Theater Dedicated by Rector

That the churches and the movie promoters can cooperate has been shown by a recent happening in Asheville, N. C. Rev. Willis G. Clark, rector of the Episcopal church, was recently asked to speak at the formal opening of the local movie house. The minister spoke of the moving picture theater as a real contribution to the city life when properly conducted. He said: "The moving picture is the most popular form of entertainment that we now have. This fact puts upon those who have the character of its influence under their control a responsibility that requires both courage and consecration to meet aright. I have no apologies at all for accepting the invitation to speak tonight, but I have much appreciation for the motives and plans of those who have invited me here. They are the

Any reader of The Christian Century who may have preserved the files of the year 1907 containing the serial story "Unto the Lion's Mouth" by Peter Clark Macfarlane, will do Mr. Macfarlane a very especial favor to communicate with the publishers of The Christian Century.

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men who are behind this business and who have built this theater. They are men of character whom we can trust."

Foreign Missions Conference Meets in New York

Several hundred representatives of the various foreign mission organizations of North America are accustomed to meet every year just following the holidays in the vicinity of New York to consider the common task. This year the sessions were held at Atlantic City, January 11-13. Dr. Ezra K. Bell presided over the sessions. Probably the theme of greatest significance was that of "The National Consciousness of Peoples in Mission Lands and Its Effects on the Development of the Church Today." All foreign mission boards are feeling an unrest in the mission field on the part of the native Christians, and it is inevitable that certain changes come in order to meet the new demand. Several phases of this theme were presented by D. Willard Lyon of China; W. Douglas McKenzie of Hartford, Conn.; D. J. Fleming of New York; James Endicott of Toronto and James H. Franklin. One of the interesting reports of this meeting was presented by Rev. S. G. Inman, secretary of the Commission on Latin America. The leadership of Mr. Inman in securing interdenominational comity in the Latin American field has been invaluable. Naturally the economic conditions of recent years have made things difficult for the missionary, and the representatives of the various boards considered their common duties and responsibilities in making the missionaries comfortable in their work. Not all the fields of the heathen world are yet occupied. Mr. and Mrs. William R. Stewart of China made a very telling report on a neglected province of China and the missions boards are preparing to enter this new field at once. Dr. John R. Mott is usually to be found at a foreign missions conference and at this session he spoke on "Cultivation of the Home Field." The meetings were held away from the distractions of the metropolitan area this year and much greater concentration was achieved by this strategic move. The officers for the coming year are chairman, James Endicott, secretary for Foreign Missions, Methodist Church of Canada; first vice-chairman, Mrs. W. F. McDowell, Washington, D. C.; second vice-chairman, C. T. Hall, Indianapolis; secretary, Fen-

nell P. Turner, New York; treasurer, A. E. Marling, New York; honorary secretary, W. H. Grant, New York.

Is the World Growing Worse or Better?

A writer in *Unity* who so often finds the world going to the bad has recently discovered some crumbs of comfort to match over against the almost irresistible tide of evil. He says: "When time is free, and you have a moment to ponder things pertaining to the welfare of America and the destiny of men, suppose you give a thought to such facts as these: Harold Bell Wright is the most popular novelist in the country; Nicholas Murray

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Salvation Army Continues Its Helpful Ministry

Had the Salvation Army as efficient a press agent as many Christian organizations, its stories of Christian helpfulness would be on every one's tongue. The organization has 11,173 corps operating in 70 countries and employing 42 languages. Col. W. A. McIntyre is responsible for the statement that the number of converts is increasing at the rate of 60,000 a year in the United States, and 250,000 throughout the world. Colonel McIntyre is commander of the New England district. When he was first assigned to this task fifteen months ago, he took an automobile and visited the entire 81 corps of his district in a single month. He has dedicated a new building somewhere in his district every month of his service.

Fighting for Control of Denominational Machinery

The Baptists face this year the most determined fight on the part of the Fundamentalists for the control of the machinery of the denomination. Rev. J. C. Massee, chairman of the Committee on Conferences on Baptist Fundamentals, recently sent out a letter in which he said: "This year more than ever we must keep the fight going all along the line in order that we may come to the next convention sufficiently well organized and in forces strong enough to be recognized in the election of convention officers, the appointment of convention committees and the determination of convention policies. We can never consent to stop short of seeing the denominational machinery in control of the great conservative constituency which makes up at least three-fourths of the denomination. We must therefore eliminate from our boards and offices of responsibility all those men who have put in jeopardy the spiritual life and purpose

of the denomination and who wink at the subversion of our schools to the propagation of a modernistic program."

Baptist Laymen Out for Millions

Baptist laymen from twenty-five states met in Chicago on January 20 and planned for the raising of fifteen million dollars during the coming spring. Heading the movement is that militant Baptist layman of Denver, Judge F. W. Freeman. The committee will stress some of the spiritual enterprises of the church as well as Evangelism. Stewardship and enlistment will be some of the big words of the campaign. Baptist organizations have been greatly crippled by the slowness of collection of the funds pledged in the big financial campaign of last year. It is hoped that the financial crisis of the denomination may be met by the vigorous campaign of the laymen.

Camouflaged Christian Science Appears on Book Stands

Religious people are not always sensitive to the ethics of their proselytizing methods. This finds illustration in the appearance on the book stands recently of a booklet called "The Runner's Bible." When one opens the volume one finds the usual mixture of Eddyism and Holy Scripture, though with no warning labels. The title is drawn from the familiar passage in Habakkuk, "He that runneth may read."

Sunday School Executive Committee Will Meet

A very important meeting of the executive committee meeting of the International Sunday School Association will be held in Chicago February 16 and 17. Among the agenda is the question of the selection of a general secretary. A year ago Mr. Marion Lawrence was in very bad health and at that time he was made consulting general secretary for life. Meanwhile the organization has been seeking for an acting secretary. It is thought that a nomination will be made at the Chicago meeting. The consummation of the proposed merger of the Sunday School Council and the International Association will be under discussion at Chicago. Mr. Marion Lawrence is in charge of the arrangements for the coming convention at Kansas City, and it is hoped that it may be the largest convention yet held.

New Congregational Leader Faces Real Problems

The Chicago Congregational City Missionary Society in calling Rev. John R. Nichols to the secretaryship has given him a man's job. Congregationalism in Chicago is sharply divided into two camps by the theological issue. Outstanding liberals and fundamentalists are trying to work side by side, and this is difficult for both kinds of ministers. Recently the employing society has made a declaration of policy through the policy committee which reads thus: "We favor the largest possible support of those fields which give promise of developing into strong, self-supporting churches. We believe in working out as large a plan

for distinctive missionary work in needy communities as we can possibly support, consistent with making self-supporting churches on one hand and taking into account the work of other denominations. We believe in the union of our churches with those of other denominations wherever this means increased efficiency for the kingdom of God, and we believe in a living wage for the ministers of all our churches. Many factors enter into each case, so that each must be settled on its own merits."

Conference Called in Rome to Fix Easter Date

This may be the last year that Easter is a movable date. A conference has been called in Rome for April next at which Cardinal Mercier is to preside, which will consider the question of a fixed date. It is said that the English church will follow the decisions of this conference. It is hardly likely that the free churches of the world would undertake to observe a different date, as the advantages of uniformity of observance are too obvious.

Bishop McDowell Has a New Plan

While the negotiations for the union of northern and southern Methodism go on haltingly, Bishop McDowell of Washington offers an interesting suggestion. He proposes that the spring conference of bishops of each communion be held in the same city at the same time and that time be given for frank and brotherly consideration of the common problems. He also proposes that many of the church boards take similar action. This plan is not offered as a substitute for the work of the Unification Committee, but as a plan by which mutual acquaintance would help in the breaking down of barriers.

Ministers of Chicago Not Sure the Mayor Means It

Recently fifty leading members of Protestant, Jewish and Catholic religious organizations called upon the mayor of Chicago at his invitation. He made a promise that the laws would be vigorously enforced henceforth, and this fifty men pledged their support to the mayor in law enforcement. Later when the endorsement of the Chicago Church Federation was sought, this endorsement was withheld on a divided vote on the ground that election time was too near for the church to endorse candidates for office. Some ministers openly expressed their opinion that the recent pronouncement of the mayor was made for political reasons.

Banner Year for Church Mergers

In spite of the opposition of secretaries, superintendents and others, 1921 was banner year for church mergers. The largest number of these local reorganizations of religious institutions has come about. This is due to a decline of denominational loyalty in many quarters, to an increased economic pressure and to a new conscience on the subject of division among Christ's followers:

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Isn't it devoted exclusively to politics?

On the contrary. Each issue begins with a brief survey of the events of the week, a blend of news and sharp comment. Then there are frequent articles on literature, art and music, sketches of important or amusing aspects of American life, several pages of letters from correspondents, and of book reviews and occasionally a review of a particularly bad or good play. Now and then there is a page of "Books and Things," which revives the almost lost art of literary conversation. Also, "The New Republic is the one weekly which consistently publishes good poetry."—*N. Y. Times*.

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